

POST & OPINION

Volume 56, Number 45

August 1, 1990 ♦ 10 Ap 5750

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By MARY HOFMANN

I've received several letters in response to a column I wrote in June in which I described my amazement at a Methodist minister/professor who once stated, with no apparent philosophical distress, that Christianity and its trinity was a huge conceptual step backwards from the pure monotheism of Judaism.

Predictably, one man sent me a pamphlet "reconciling" Judaism with the trinity, noting that he had been saved years ago by the Jewish Christ and hoped that I would be, too. I'm sure he meant well, but it amazes me that people can read my articles, see where I've come from, and still not understand that I spent my formative years studying Christian doctrine and, with full knowledge and no regrets, rejected it.

Several people wrote with examples of their own — fascinating vignettes of otherwise deeply religious priests and ministers who were able to neatly bisect their spiritual and rational sides with no apparent damage to their psyches.

And finally, I received a friendly letter from Klaus Herrmann, a frequent contributor of thoughtful letters to the editor of this publication. He wondered why, since I obviously rejected the concept of a trinity, I had not gravitated toward Unitarianism in my theological quest. A fair question.

First, I need to state that I didn't turn away from Christianity merely because of the tinity concept. It was only one of many things I couldn't accept. And I did, in fact, look into Unitarianism as an alternative, but it didn't work for me for a variety of reasons, not the least of which was that it is such an "alternative." Whether for good or ill, Unitarianism often seems to be a relatively neutral haven to which people gravitate if they don't want to make a commitment to something more emotionally or socially risky. Everything I read about Unitarian philosophy sounded like safe Judaism — low in hazard, but also low in heart and soul.

In his letter, Herrmann seemed to take the position of a dedicated but iconoclastic Reform Jew who feels duty bound to point out the problems, con-

ceits and inconsistencies in the way his faith is practiced. What continues to haunt me about his letter was a statement he made at its conclusion:

"You, as a convert, like only too many of them, appear to view Judaism with altogether too much of a set of rose-colored glasses."

What troubles me is that his perception is accurate but wrong, and I don't know what to do about it. The more I think about it, the more it disturbs me.

He's right. Virtually everything I've ever read by converts — me included — is a glowing tribute to Judaism. We may have had to select our stance — liberal or traditional — but within that stance, there is nothing as affirming and dedicated as a piece written by a convert. We must often look like a fairly homogeneous group of naive Pollyannas who cheerfully spout the appropriate party lines.

He's also wrong. I — and probably most other converts — see plenty wrong with the way Judaism is practiced. And in some ways, because we've been able to observe it from the outside as well as experience it from the inside, our observations are very likely valuable ones. But they're not very likely to see print.

Sometimes I think we must be among the toughest (or craziest) people in the world, because we have willingly put ourselves in one of the world's most vulnerable positions. While we are considered Jews by all the negative forces from without, I'm not convinced we are ever totally accepted from within. There is always a very vocal segment of Jews who — no matter what we do to prove

The convert's rose-colored glasses?

ourselves — never accept us as authentic. This phenomenon crosses all movement lines.

I can assure you that nearly anything I have ever written that had even a whisper of internal Jewish controversy has resulted in some kind of angry, often self-righteous, reaction in which my status as Jew was questioned. It may have been subtle, but it was there.

Can you imagine what would happen if I, or any other convert, took to criticizing aspects of Judaism that didn't impact directly on conversion issues? I asked a Jewish friend what they thought might happen? With a wry, ironic chuckle, she responded, "You'd be crucified."

Rose-colored glasses? No, I don't think so. More likely, we're merely idealistic pragmatists who are trying to learn how to absorb the wondrous Jewish ideals into our lives, to become one with the tradition we've adopted while working quietly — sometimes too quietly — to change the things we can, to accept the things we cannot change, and to learn to recognize the difference so we don't ruffle too many feathers or get too hurt along the way.

(The Post and Opinion has in the past often featured on page one contributions by its columnists that it considered exceptional.)

The Russians are here, the Russians are here

By GISELA WEISZ

"I think Indianapolis is doing a pretty good job," says a volunteer.

During these hot summer days something unusual is going on in the classrooms of the Indianapolis Hebrew Academy. Do the students learn Hebrew, or being steeped in the Jewish religion?

Hardly.

Do they talk to their teacher in grammatically well-formed sentences?

No.

Do they come to classes during the regular school year?

Not all of them. Most aren't even children!

Who are these people on

the benches of the Hebrew Academy and what are they doing there?

Besides the 28 already enrolled students who are going to participate in the Academy's curriculum during the school year, there are several grown up

classes meeting in the summer five times weekly for two hours. The three children's summer classes meet eight times weekly. All are newly arrived Soviet Jews who have come to Indianapolis in the last two to eight months.

Most of these children — ages 2-14 years — speak English poorly, or not at all. The grownups are mastering the

language at various levels, said school director Raymond Stern.

When the Hebrew Academy realized so many people needed language and living skills, they offered their classrooms and buses free of charge.

"When we realized the large numbers that we'd be getting in, we decided to see if we could organize a summer tutoring program. Our board has taken a very active interest in raising funds to subsidize the expense of this program and many people contributed toward running this tutoring program," said Stern.

"The incoming funds cover some material and supplies. We also offer snacks for the children, but the major expense are teachers." The school offers 17 hours of teaching for the children, he said.

The Hebrew Academy also offers bus service either to and from the Jewish Community Center, or to and from their homes.

The children's curriculum offers various needed skills: The English studies expose them to basic English, also handwriting skills, the alphabet and early reading skills.

The older children are brought to a point where they are beginning to function independently in the classroom. The children missed almost a year of school, waiting in Italy; in the Academy they bring up their mathematical skills also to the grade level consistent with their ages, Stern said.

Also the Academy teaches them about their new study environments. How the American school system works, what they are expected to do in school compared with the Soviet school system. The children also have Hebrew

Continued on page 8



Teacher Marilyn Nessel (center) with students in the Hebrew Academy's classroom.
Photo by Gisela Weisz



Learning English with teacher Micki Strusky are Yelena Nissenboym, Liliya Niyazayeva, Michael and Diana Kogan.
Photo by Gisela Weisz

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Congregations scrap joint religious school

FORT WAYNE — Reform and Conservative congregations jointly ran a religious school for a year, but decided at the end it would not work out.

Rita O'Neil, one member of the Joint Committee for the Fort Wayne Jewish Community Religious School, said there were philosophical differences that led to the pilot project not becoming a permanent arrangement by B'nai Jacob and Achduth Vesholom.

Achduth Vesholom, the

Reform congregation, hired a former Indianapolis resident, Charlene Gubitz, to be its religious school administrator for the coming year.

"As late as March we were recommending another trial year," the report in the Achduth Vesholom bulletin from the joint committee said in part. "However, as time went on, we realized that there were many differences in the areas of curriculum, the type of administration desired and location of classes. ... We do

Continued on next page

ADL show counters racist propaganda

Indianapolis Comcast cable television recently began showing neo-Nazi propaganda, but the cable system serving the outskirts of Indianapolis now also has an antidote.

Anti-Defamation League regional director Allen Katchen said the ADL has provided a series to the station, with segments that are broadcast just after the time slot for "Race and Reason." The ADL program is titled "The American Story," and presents multigenerational family biographies drawn from the diversity of America — blacks, Jews, Japanese-Americans and others.

Katchen said by carrying

the show, Comcast is making a statement that it is not being manipulated by bigots whose program otherwise has the appearance of a sense of legitimacy.

"Some young person seeing that show in the middle of the night might be drawn into sending for the materials" hawked by neo-Nazi skinhead leader Thomas Metzger, Katchen said.

He said he has been impressed by the realization that even the few people watching a public access program at 2 a.m. might total more than the crowd at a Ku Klux Klan meeting or a skinhead event.

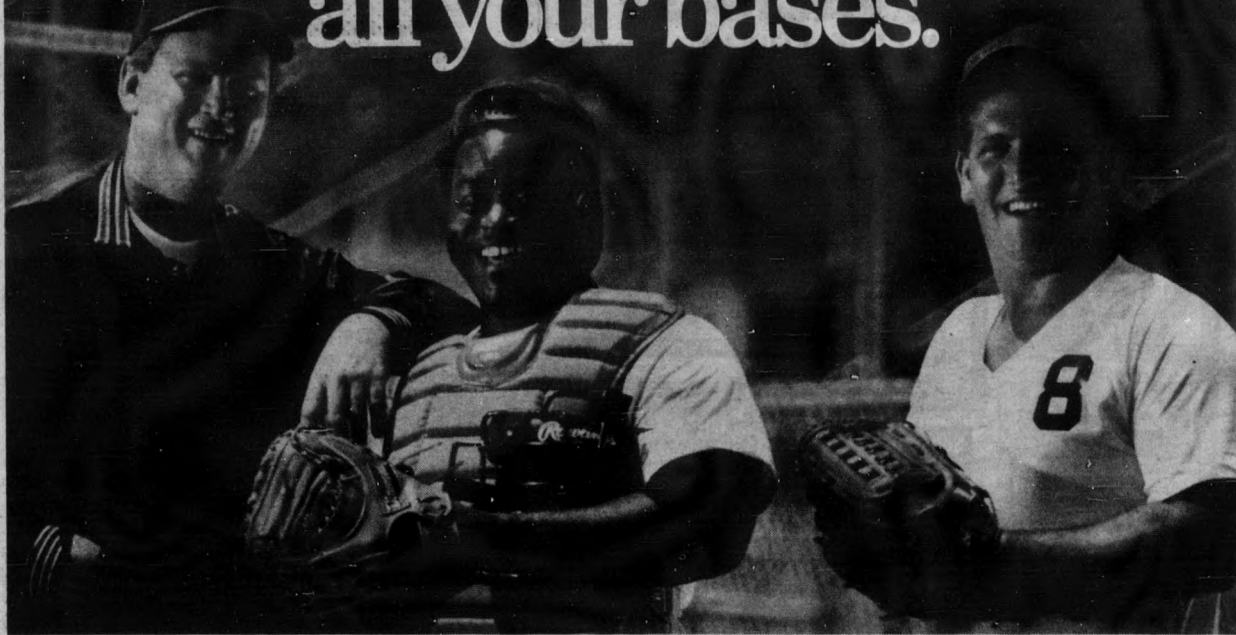
Jerry Murray, Comcast general manager, said federal

rules require cable companies to carry public access programs without editorial interference as long as the shows are not indecent or obscene.

Murray said the neo-Nazi series probably would have attracted little attention if not for a story about it in The Indianapolis Star, which he said probably was prompted by a KKK member looking for publicity about the show.

Lou Ann Douglas, Comcast programming director, said Race and Reason runs at 4:30 a.m. Tuesdays through Aug. 31, and that the station could be forced to run additional programs if Metzger's White Aryan Resistance provides them.

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Indy Hadassah group wins national award

By JAY ROSENSTEIN

The National Jewish Education Department of Hadassah presented the Hannah Goldberg Award to the Indianapolis Chapter of Hadassah at Hadassah's 76th Annual Convention at the New York Hilton.

They shared the award with the Champaign/Urbana group, also from the Illinois-Indiana region. To qualify for the award, a study group must have a leader who is a chapter

or group member, must meet at least twice a month, and must focus on Jewish history, culture or literature. Hannah Goldberg was executive director of Hadassah for many years.

The Chapter's study group was on Jewish women's issues, led by Nancy Bell and Toni Bader. According to Bell, members of the study group were from Ha'ima and Szold Chapters of Hadassah. Bell

said it was great that the people in the group ranged from age 35 to 85. She referred to the group as a fabulous, feisty flock of females.

Participants in the study group were Isabel Atlas, Neoma Budd, Myrna Fang, Judi Goldblatt, Racheli Janssen, Eve Kishony, Thelma Kulwin, Andrea Factor, Miriam Satinsky, Char Seltzer, Mary Smith, Gisela Weisz and Rosa Zeckel.

Baron Hill addresses issues at Broadmoor

By JAY ROSENSTEIN

United States Senate candidate Baron Hill talked about his position on Jewish issues and Israel at a brunch at Broadmoor Country Club Sunday, July 29.

Hill had just traveled in Israel with a group including Senators Joe Lieberman and Harry Reid. He talked about the places he visited in Israel, and the statistics on the deaths of the Holocaust.

Hill spoke about how many billions of dollars are wasted in defense in this country. He said money is spent in the wrong areas, and there is no strategy as far as defense. He believes more money should be spent for defense in the Middle East.

Hill talked about the U.S. administration having a better relationship with Israel. He spoke about giving Israel more foreign aid since it is in conflict with neighboring nations. He also spoke about many of our laws from the Constitution coming from mosaic law from Israel.

Hill's campaign manager,

Tim Phillips, talked about the Beach boys having a fundraiser for Baron Hill on Thursday, August 9, at Deer Creek. He also spoke about how Hill is going to walk a route over the entire state visiting small towns and meeting with the people, starting Monday, August 13.

In attendance were state Senator Anthony Maidenberger and Congressman Jim Jontz. Hosting the event were Indianapolis lawyer Greg Silver and Maidenberger.

There were several people from the community there as well. They were Bradley and Rhonda Aaron, Eugene and Nancy Bate, Brad and Nancy Bell, Charles and Laurie Bosin, Claudette Einhorn, Stu and Joanne Engelberg, Marcia Goldstone, Ezra Friedlander, Alice Berkowitz, Ira Jaffee, Don and Lori Katz, Morris Katz, Marks and Barb Levy, Louise Litwack, Michael and Janie Maurer, Earle and Marilyn Peachin, Steve and Caryl Shideler, Mary and Dr. Harold Smith, Stanley Talesnick, Amy and Peter Weisz and Bebe Weinstein.

Phon-a-thon rings up \$45,000 for Exodus

Several callers helped raise nearly \$45,000 at the Phon-A-Thon for Operation Exodus Sunday and Monday night, July 22 and July 23.

"It was as wonderful as we thought it would be," said Winnie Goldblatt, campaign director.

The campaign to help Soviet Jews resettle in Israel has already exceeded \$1.5 million toward its \$2.5 million local goal, said Goldblatt.

Callers for the event included Jon Abels, Jeff Abrams, Itzhak Barmor, Brad Bell, Alice Berkowitz, Cindy Davis, Claudette Einhorn, Phyllis and Ed Gabovitch, Caron Goldstein, Elyse Grossman, Tom and Janie Herman, Lisa

Jacobs, Ira Jaffee, Julie and Andy Libby, Lori and Don Katz, Barbara Levy, Benton Marks, Mickey Maurer, Kevin McKasson, Michael Meyers, Jane and Howard Morrison, Joe Ofengender, Paul Ornstein, Mark Roger, Tom Rose, Sandra Rothbaum, Jim Shmerling, Bob Stoner, Susan Voightmann, Peter Weisz and Scott Yonover.

Co-chairmen for the Phon-A-Thon were Ronald M. Katz, Dr. John H. Abrams and Nonie Vonnegut-Gabovitch.

Goldblatt said she hopes anyone in the community who missed the opportunity to pledge will come forward and contribute to Operation Exodus.

Congregations

Continued from prev. page
not at all consider this past year a failure, but rather an experience in learning about each." The report said the two congregations will seek to continue as many joint activities as possible to encourage

socialization.

One source said there were religious differences that could not be overcome in the curriculum as well as feasibility problems resulting from holding school in two buildings.



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I HEARD IT ON TUESDAY

News from across the generation gap

By GISELA WEISZ

TEL.: (317) 255-5019

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ASSISTANT EDITOR: The Indianapolis Star is launching a new feature. From Septem-



ber on, Wendy Potasnik will be one of the 20 editors working for the nationwide syndicate, the "Children's Express News Bureau." The newest of the city's media outlets is staffed with young people age 10-17. They will research, report and write their own stories, aimed at the adult reader.

Each Monday, an entire page in the Star will be devoted to local news written by children. The base and training for this operation is at the Children's Museum. Wendy has already interviewed a Nigerian prince who is also a professional musician. He visits high schools and gives lectures on Nigerian music. He plays the drums and the xylophone. Seventeen year old Wendy said she found him to be an interesting person. See her report in the Star.

BIRTHDAY DINNER: Elaine Safrin's parents, Lenora and Bob Burgauer of Muncie, entertained their daughter and family on Frank Safrin's birthday, July 21, at the Glass Chimney restaurant. The Safrin's children, Jeff and Ron Safrin were also there. Congratulations!

GRANDPARENTS: Marjorie and Earl Bradford became grandparents again. A boy, Brian James, was born July 11, to Nancy and David Herzog in Urbana, Ill. Congratulations!

HIGH SCHOOL AMBASSADORSHIP: Lisa Vernick returned from a young people's tour.

She, along with 32 other Hoosier teenagers — 17 from North Central and 15 from Park Tudor school — participated in a "People to People Tour." This effort is directed toward the leaders of tomorrow. The organization recognizes the importance of meetings between groups; it provides opportunities for young people to know other young people.

In 31 days this group visited the Soviet Union, Finland, Sweden, Denmark and England. To qualify for this journey, a student must be recommended by teachers as somebody they deem suitable to wear the mantle of good will ambassador for the United States.

Following the visits to the sites of importance in each city, meetings with local young people were organized for the group. At times they could converse in English, other times they had to resort to body language.

Lisa said she was surprised at how many of the young people knew English. When I asked her whether anyone among the American young people spoke Russian or any of the other languages, she replied: "I am sorry to say, no!"

The experience revealed

that all were eager to know about each other's country. The questions and answers vollied back and forth gave valuable insight into the lives of the youngsters.

The group organizers arranged that each U.S. student was housed with families in Denmark for five days and in England for three. People voluntarily opened their homes to the American youngsters. Lisa was amazed at how well their Danish hosts spoke English. In England she observed the tea pot was on the stove constantly and family members drank tea many times a day.

She compared the tea drinking to our soft drink consumption, but moreso, she said.

The most outstanding and moving visit Lisa experienced, occurred at the Pioneer house in Moscow. Here a group of younger children came to meet the group and in only three hours, they all became fast friends.

Language was no barrier. The two groups interacted

with songs, dances and pantomime — and they understood each other perfectly.

ATHLETIC COMMUNICATION: Vika Farahan, who is traveling with Russian Olympic gymnast Olga Korbut, attended the 1990 Goodwill Games, in Seattle to watch the world's best gymnasts compete. Korbut and Roumanian Olympic gymnast Nadia Comenici appeared together on ESPN, commenting on the performances and performers. Farahan interpreted.

VISITOR: Earl Bradford has visited children and grandchildren in Fredricksburg, Va.

HERE: Pamela and Arie Hurt, Manhattan, visited the Bernard and Hart Hasten families.

NUPTIALS: The daughter of Ruth and Jack Meschulam, Helene Nan Meschulam, will marry Walter Roach of Franklin Aug. 19 at the Broadmoor Country Club. The bride is the granddaughter of Pauline Meschulam.

FAMILY CELEBRATIONS: Susan and Peter Cahn have returned from Europe. They attended two family reunions. In Susan's family, there was a wedding for a cousin in England. It was

Continued on page 8

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August 1, 1990 Page Indiana 5

NORM WEISMAN

FLASH! Chuckles. There's one thing no nation can accuse us of, and that's secret diplomacy. Our foreign dealings are an open book — generally



checkbook....AND....President Reagan was right when he said the country is picking up steam. Labor is steamed, home buyers are steamed, and older citizens are steamed....AND....At the gym, two men were undressing. One man was unhooking his girdle. The other fellow exclaimed, "Hey, Morris, since when do you wear a girdle?" Morris grimaced, "Since my wife found it in my g i r l o v e compartment."....AND....Two friends met and one asked, "Do you have any children yet?" And the answer was

"No." The first friend asked, "Gosh, what do you do for aggravation?" The swift answer was "I read Norm Weisman's column."

FLASH! Saying their wedding vows last Saturday, July 21, were Dori Ann Shorr (Leon/Norma) and David Ira Faerman (the Irving Faermans of Florida). The lovely wedding took place at IHC. They will be making their home in Miami, where Dori Ann attends the University of Miami and David attends Florida International University and is an environmental engineer. Mazel Tov to the happy bride and groom and to their families.

FLASH! Congrats to Susan Hannah Goldstein (Nora/Harry) and Hillel Sharon Horovitz (Rabbi and Betty from Toronto). They are planning their wedding in August at B'nai Torah. Susan is finishing her master's at Columbia and Hillel will be teaching in New York. Mazel Tov to all.

FLASH! True or false? A civilized nation is one that can't tolerate injustice or oppression — except at home.

FLASH! Congrats to our popular real estate gal, Toby Coraz Weinstein (David/Frances), who is planning a merger with John Dick (Don/Margaret) this October, at IHC. Good luck to the happy bride and groom.

FLASH! Daffynitions. (Ten Commandments)-Wonder laws in more ways than one. (Thanksgiving)-It would often be much more appreciated if it came before elections. (Telephone)-An object that rings when the only person in the house is taking a bath. (Irish psychiatrist)-One who uses a Murphy bed instead of a couch. (Elephant)-A mouse built to government specifications.

FLASH! The NFL (not for ladies) Men's Club had a real swinging wonderful meeting last week. Making it a great afternoon, were two handsome young men from Israel, Ayalon Epzion from Beit Shemesh and Shachar Rabbe from Jerusalem. These young fellows are camp counsellors at the Center, under the direction and guidance of Penny Maurer, director of Children and Youth. They showed slides, told us many interesting items; sang Israeli and Jewish songs — and the members and they had a sing-along. These young men are gathering ideas here to bring back to the youngsters in Israel. A standing ovation greeted the fellows after the program.

FLASH! Happy birthday to youngsters Lillian Falender (86), Hannah Hasten (93) and to Rose Rothenberg (97). These lovely ladies celebrated at Hooverwood, together with family and the residents.

FLASH! Lisa Davis, formerly of Indy, now resides in Santa Monica, CA., and is the assistant film editing and assistant sound editing person for NBC's "Unsolved Mysteries" (Channel 13). This program is narrated by Robert Stack. Lisa has done many other programs in her field, and watch for her name on the credits. Good luck Lisa, and come back soon to visit Hoosierland. Mother Sherry and grandmother Sylvia Caplin, are very proud of her, and rightfully so.

FLASH! Jest for laffs. Mother: "Harold, stop reaching across the table. Haven't you got a tongue?" Harold: "Yes mother, but my arms are longer."....OR....He was trying to cross a chicken with an octopus, so there would be enough legs to go

around....OR....He was a talented do-it-yourself man. Recently he built a beautiful bay window. Did it with only two tools, a knife and a fork.....OR....Ellen said, "Blanche, I'm going to have triplets." "Congratulations," said Blanche. Ellen continued, "My doctor tells me that triplets only happen once every 3 million times." Blanche exclaimed, "My goodness, Ellen, when did you ever find time to do your housework?.....FLASH! Norm's philosophy of the week. Kids should use horse sense about dope by saying "neigh."

FLASH! The NFL (not for ladies) Men's Club's next meeting on Aug. 8, will include special entertainment. The "Broadway At The Center" group will produce "The Last Rehearsal." The cast is made up of 9-12 year-old youngsters, who are talented and fabulous. Promises to be a terrific musical program, under the direction of our own artistic Terry Schildcrout. A short meeting will start at 11:30 a.m., followed by a delightful lunch with the musical program thereafter. And hear this, ladies are invited. Call the Center, 251-9468 for reservations.

FLASH! A tee hee. The father of two teenagers called the telephone company, saying, "I want to report an obscene telephone bill."

FLASH! Happy birthday gatherings that were. Margo Kiser celebrated with many friends and family at the Broadmoor, a Saturday luncheon. Nancy Malbin and Barbara Feldman were feted by their bridge club several days ago. Father Nahmias had a round-robin of lunch celebrations, with different groups of gals.

FLASH! Celebrating a July anniversary are Rita and Keith Pitzele, Gerald and Beth Lande, Jennie and Al Samberg, Shirley and Harry Morgan, Linda and Murray Feiwell and Ruth and Robert Stoner.....Celebrating a July birthday are Mort Shapiro, Stacy Layton, Dr. Frank Workman, Rejane Wohlfeld, Steven Pecar, Marty Lipp and Don Katz. Happy birthday and anniversary celebrations to all.....FLASH! Too true. Inflation is when the product you paid too much for in January is a bargain in May.

FLASH! A cutie. Hear about the fellow who called a spade a spade, until he stepped on one.

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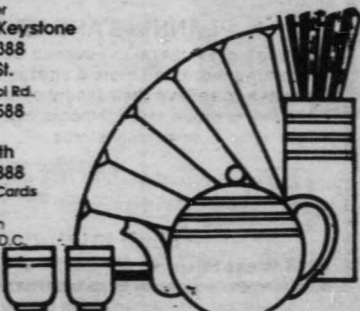
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Dr. Jeff Rich deserves our bouquet because he is one of the dentists who has given free dental care to the new Americans.

He is on the board of the Broadmoor Country Club, and is a past member of the Beth El-Zedeck Men's Club. He is chairman of the GTE North Classic Golf tournament at Broadmoor this month.

He was graduated from Indiana University with a bachelor of arts degree. He was also a graduate of the IU

school of dentistry.

Rich has been involved in the "I Have A Dream" foundation by giving underprivileged, innercity youth free dental care.

He is an avid golfer, and has been club champion at Broadmoor the past seven years. He also loves racquetball, tennis and fishing, and has coached many youth basketball teams at the Center.

He has one son, Jason, 14, and a daughter, Amy, 18. Amy will attend Indiana University this fall.

Player sampled cities; settled in Indianapolis

By JAY ROSENSTEIN

Paul Berns moved around quite a bit during his childhood, but he has found a home in the Indianapolis Symphony Orchestra for the past 21 years.

Berns was a section percussionist in the orchestra from 1969 to 1981. Ever since 1981 he has been the principal percussionist, assigning parts to members in the percussion section. He has been personnel manager of the orchestra for four years.

During Berns' childhood he lived in Wheeling, W.Va.; Roanoke, Va.; Toledo, Ohio; Wichita Falls, Texas, and Cleveland, Ohio. In Cleveland he was the president of a Jewish youth group at Beth-Israel Synagogue.

He did his undergraduate work at Baldwin-Wallace College in Berea, Ohio, where he earned a bachelor of music education degree. He went to graduate school in Boston at New England Conservatory College, where he earned a master of music degree.

He was a substitute for a while in the Boston Symphony Orchestra and Boston



Paul Berns

Pops before coming here. Berns said he was inspired to be a good percussionist by watching and hearing his teacher in the Boston Symphony Orchestra. After that, he said, he practiced ten hours a day for the next year and a half.

Berns was offered several jobs, but he picked Indianapolis because it is centrally located to relatives in Cleveland and Louisville.

"I am most content in Indianapolis and staying here," said Berns. "Both of my jobs (principal percussionist and personnel manager) are time-consuming, but it works out well."

Broadmoor golfers at third in tourney

By JAY ROSENSTEIN

Broadmoor's ladies are in third place in the Interclub Tournament, trailing first place Woodland by nine shots and Crooked Stick by six shots.

Twelve ladies are playing for Broadmoor in the tournament. They are Dale Friedlander, Ann Schuchman, Robin Koby, Fran Ochstein, Sema Sapper, Bobbie Abrams, Lois Eskenazi, Janet Freedman, Ann Levensohn, June Herman, Barbara Nicholoff and Ann Larman. Broadmoor is ahead of the Country Club of Indianapolis, Hillcrest, Highland and Meridian Hills in the tournament.

The guest twilight-bestball tournament was held Sunday, July 22. Coming in first was the team of Jim and Lois Ackerman and Roy and Ruby Willis, with a 123. Shooting a 124 and in second place were Mark and Marsha Wolfla and Sandy and Paul Kemps. The team of Leonard and Robin Koby and Alice and Boyd Hovde captured third place with a 126.



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Joe Frankovitz
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Local educators to attend CAJE

Several educators will attend CAJE (Coalition for Alternatives in Jewish Education) Aug. 12-16 at Ohio State University in Columbus.

"This is an educational event for educators to participate in learning and enrich themselves in all variety of fields and Jewish studies," said Itzhak Barmor, director of the Bureau of Jewish Education.

More than 2,600 teachers, administrators, rabbis and cantors from the United States and foreign countries will attend this annual event.

Attending from Congregation Beth El-Zedeck are Doreen Gray, Miriam Morgan, Ann Rothman, Judy Schwartz, Joan Waldman, Jana White and Connie Yaffe. Representing Indianapolis Hebrew Congregation are Nancy Bell, Betty Cahall, Joanne Eframian, Marcia Goldstein, Ann Kocher and Patty Marder.

Attending from BJE will be Barmor, Tova Adelstein, Barbara Bennett and Yoseph Cohen. The Jewish Community Center will send Leslie Keeps and Pearl Regenstrief.

OBITUARIES

Jack Ladin, 81, home builder

Jack Ladin, 81, died Monday, July 23. Services were Wednesday, July 25, at Aaron-Ruben-Nelson Meridian Hills Mortuary and burial was at IHC North Cemetery. Cantor Ray Edgar of Congregation Beth-El Zedeck officiated.

Mr. Ladin, a home builder and merchant, was a member of Indianapolis Hebrew Congregation and a former member of Congregation B'nai Torah. He has also been a member of the Indianapolis Athletic Club, City of Hope and the Antelope Club of Indianapolis.

He started working as a liquor salesman. He owned

and operated Jack's Liquors, 778 Indiana Avenue, from 1940 to 1958. Then he owned and operated Penn Liquors, 2209 N. Meridian St., from 1958 to 1972. In 1951 he founded Bee Line Manufacturing Co., which was sold in 1957. In 1960, he founded a construction company called Atlas Builders, which built many homes in Devon Woods and around Indianapolis.

Mr. Ladin was the widower of Sylvia Ladin.

His survivors are son, Howard of Houston; daughter Barbara Breskow; brother, Ben of Van Nuys, Calif., and six grandchildren.

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The Russians

Continued from page 2
studies. Here they are also divided by age.

Eugenia Malavani, a recently arrived Russian mother who speaks beautiful English, is the go-between for the newly arrived children, their parents and the Hebrew Academy's faculty. She helps the three groups clarify what can be expected from the children, what are they capable of comprehending and internalizing.

The children's Jewish identification is tenuous. The school, along with acculturation to the American way of life, makes it easy for them to become more familiar with the Jewish religion.

"Matza is the magic word," says Stern. "They all are familiar with the concept of matza. 'We used to buy us matza at the synagogues,' or 'they used to send us matzah from Leningrad, or from Moscow' (to a small town)" he related, illustrating the limits of some of the arrivals' knowledge of Judaism.

Among the school's employees is a newly arrived Russian woman who works in the kitchen, preparing lunch and snacks. "Often the teachers run to the kitchen and fetch Mara Griner, the cook," said school administrator Sylvia Blain, to help out with the dialogue, when communication between teacher and Russians falters.

Some of the school's computer programs are speeding these young Russians with ease toward skillful language usage. The Academy does not charge for the classes. The children also receive snacks daily between classes.

JCC Book Sale to be at mall

Glendale Shopping Mall will have a book sale beginning 5 p.m., Wednesday, Aug. 22, with all proceeds going to enhance the programs of the Jewish Community Center.

The sale, which continues through Tuesday, Aug. 28, offers 50,000 books, records tapes and magazines to choose from including rare

Gisela

Continued from page 5
remarkable, Susan said, how often family members from both sides of the Ocean discovered they shared facial and body resemblances. Peter's family came from Holland to meet them, which led to another discovery The European



Among the newly arrived students at the Hebrew Academy, E. Nessenboym, M. Kotlyar, A. Kagan, A. Rafalovich and L. Stresltsov.
Photo by Gisela Weisz



Soviet born teacher Jane Mayovanny
Photo by Gisela Weisz

Ivy Tech (Indiana Vocational Technical College) holds classes titled "English as a Second Language," but only during the regular school year. If an immigrant family happened to arrive after the

semester commenced, the newcomers would have to wait months to get into classes. Ivy Tech runs no summer classes. Therefore, at the beginning of last year, the Jewish community organized volunteers under the leadership of Bonny Prystowsky, and gave conversational English classes to newcomers at the Indianapolis Hebrew Congregation. Transportation was provided by buses from the Jewish Community Center. The Russians who attended volunteer classes at IHC went on to Ivy Tech to be instructed by professionals.

The newest group of arrivals — in the country merely weeks, or months — are now bused daily to the Hebrew Academy. At summer's end they too will be enrolled in Ivy Tech. The grownup classes are made up of persons mostly who are employable but in dire need of survival skills. They attend volunteer classes only until they get their first job.

Ivy Tech also has evening classes.

Renee Sattin, a teacher at Ivy Tech, is the adviser of the volunteer teachers:

Maris Bluestein, Rochelle Cohen, Martha Gelb, Illo Heppner, Cheri Jeffrey, Elaine Levinson, Jane Maloyovanny, Bonnie Maurer, Marilyn Nessel, Judy Passen and Helen Schwartz.

The willingness of the volunteers is admirable. Throughout millenia, the tradition of Jewish communal living maintains that one Jew will remain responsible for the others — we too, in our city, are offering knowledge, skills, material, time, transportation, classrooms and more to the newcomers, to help them feel part of the community of Indianapolis Jewry.

Teams making moves in late stages

By JAY ROSENSTEIN

As the Jewish Community Center softball league season is coming to a close, many teams have moved up in the standings.

In the Monday Over-45 League, Jack Barney's Zoll Brothers team leads everyone with six wins and two losses. Buddy Yosha's North Meridian Inn team follows in second place with six wins and three losses. Moe Silverman's HPS Office Systems team is in third place with five wins and three losses.

In the Tuesday night league, Grant Hawkins' Top Hats team has captured first

place with seven wins and one loss. Greg Day's American States Insurance club is in second place with six wins and two losses. Miles Nelson's T.B.A. team is in third place with four wins and four losses.

In the Sunday morning league there are two teams tied for first place with six wins and two losses. They are Pat Brickley's Big Guys Boys and Keith Fried's C.S.I. team. Arnold Wuhrman's J.B. Cohen Realty Corp. team has taken over third place with five wins and three losses.

Businessmen mix talents well

By JAY ROSENSTEIN

Robert J. Goldstein and Michael Trepper have combined their talents to start a computer business called Computers GT.

Goldstein and Trepper are both members of Beth-El Zedeck. Trepper was graduated from Purdue University with a bachelor of science degree in computer information systems in 1988. Goldstein went to Purdue with a major in physics and a minor in computer sciences.

Their business is set up to analyze computer needs and suggest what to buy to fit those needs. They also train people how to use computers by having training sessions, especially for big companies.

Since they work out of their homes, they can teach somebody how to use their computer in their own office after

business hours, said Trepper.

"We provide all services to a company at an inexpensive cost in their environment, and teach them until they feel comfortable with the computer," Trepper said.

Their motto is "One Step Beyond Personal Service." Trepper said they are not consultants, but trainers or teachers that don't take a fee to resolve problems.

Trepper works by day as a systems analyst at the Indiana Department of Revenue. Goldstein's "sunlight" job is manager of a warehouse at L. Fish Furniture. They do most of their business for Computers GT on weekends and evenings. They are working to make Computers GT their full time job, and hope they can make people feel more at ease with computers.

COMMUNITY CALENDAR

Friday, August 3, 6:00 p.m., Birthday Blessing Shabbat, Beth-El Zedeck.

SYNAGOGUES

The weekly portion is Vaetchanan, Deuteronomy 3:23-7:11. The Haftarah is Isaiah 40:1-26.

BETH-EL ZEDECK

Services will be led by Rabbis Dennis and Sandy Sasso and Cantor Ray Edgar at 6:00 p.m. Friday and 10:00 a.m. and 7:30 p.m. Saturday.

B'NAI TORAH

Services will be led by Rabbi Reuven Shechter at 6:45 p.m. Friday and 9:00 a.m. Saturday, with Saturday evening services at 7:30 p.m.

ETZ CHAIM

Services will be led by Rabbi Shlomo Mashraky at 8:30 a.m. Saturday.

INDIANAPOLIS HEBREW CONGREGATION

Services will be led by Rabbis Jonathan Stein and Bradd Boxman and Cantor Janice Roger at 5:45 p.m. Friday and on Saturday at 10:30 a.m. Torah study at 9:15 a.m. Saturday. Adam Gilman will become bar mitzvah.

UNITED ORTHODOX HEBREW CONGREGATION

Services will be led by Rabbi Don Rosenbaum at 7:00 p.m. Friday and at 8:30 a.m. and 7:30 p.m. on Saturday.

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Poll results withheld

Very little attention has been paid to a poll commissioned by the Anti-Defamation League of B'nai B'rith (P-O, July 25) which showed that college-educated American males almost two to one favored the Palestinians over the Israelis. The percentage was 48 percent who were sympathetic to the Palestinians against 25 percent favoring Israel. Even The Jerusalem Post buried the item on an inside page. There has been no announcement of the results of the poll published in the press of America or elsewhere for that matter.

What and how the questions were phrased also obviously has not been announced and even in the small account in The Jerusalem Post they were not mentioned.

Whether other Jewish publications which exchange with The P-O will pick up the item, we do not know.

The question then is whether the Jewish community should not be informed of this revealing exposure. Informing the Jewish community cannot be achieved without risking its divulgence to the general public and this seemingly the ADL (and Israel) does not propose.

The short item in The Jerusalem Post indicated that the poll results created deep consternation in the Prime Minister's office.

Obviously then the ADL poll could be a factor in determining Israel's policies anent the Palestinians. Israel is losing in one area, the poll details, and that is American public opinion. And that can be devastating.

Polls made in the American Jewish community have shown a preponderance in favor, not of the Palestinian tactics, but in favor of an exchange of land for peace. Israelis too take that position. Although it is too early to assess what the current stand is of the Shamir government, it is clear already that it can no longer be accused of intransigence and is seeking a solution that, while averting the emergence of a Palestinian state at least in the near future, still will meet many of the demands of the Palestinians.

The ADL poll needs confirming, though. The results of two recent polls, the one announced in this issue and the one announced in our issue of July 11, seem, if not diametrically opposed, at least differing at some odds.

The fact that the ADL poll has been suppressed is distressing at least as far as the American Jewish community is concerned, but we can assume that other poll results (the American Jewish Committee has been conducting annual polls on subjects of concern to the Jewish community for several decades now) also were never released to the public, Jewish or general.

The American Jewish community does not make policy for Israel. Yet after a silence of almost 40 years of any criticism of Israel, it is slowly beginning to be accepted that criticism of Israel by the Jewish community could be warranted. Up until now those who were critical of Israeli policies were ostracized by the organized Jewish community. But now a more healthy arrangement has evolved, and such criticism by the leaders of American Jewry does not bring down a barrage of condemnations and almost excommunication.

Two mature Jewish communities, both concerned with the welfare of Israel, can differ on

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As the two photos here illustrate, Jewish weekly papers are playing a role, if not actually urging their readers to fracture Jewish practice of not eating intrinsically non-kosher foods, then at least of violating common decency in offending many of their readers.

These violations are committed by several of the most profitable Jewish papers, which certainly do not need the extra income, and could easily convince, as at least one publisher to our knowledge, any advertiser that in order not to alienate readers who cannot tolerate for themselves and their children such offensive advertising to refrain from using photographs of shrimp, etc., and in their ads feature "seafood" which while a euphemism cannot upset anyone.

There is another point. Why have not the Orthodox rabbis in these communities taken a stand? In their own congregations even the Reform do not tolerate pork or shrimp, although they may not provide two sets of dishes when chicken or beef is served and both the chicken and the beef may not be kosher.

The Orthodox at one point could shreivalt and no one in the leadership in the American Jewish community would pay the least attention. But today the Orthodox are strong and in some communities actually dominate. They seem willing to go into battle when there is mixed seating or the mechitza is two or three inches short of the requisite height, but when it comes to high prices of kosher food or as in the case in this particular incivility, they remain in their lairs and fear to emerge.

If the Orthodox leadership is fearful, then why shouldn't the Reform rabbis object? For one thing the publishers involved would probably pay more attention to the Reform rabbinate than to the Orthodox.

It well might behoove the American Jewish Press Association, which we organized singlehandedly in Indianapolis in 1943, to take a stand also. Certain standards in Jewish journalism should be maintained and while the publishers seek recognition from the community leadership, here is an opportunity to win some plaudits legitimately.

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LETTERS

FREEDOM OF THE PRESS — *The Post and Opinion encourages readers to send letters. All letters to the editor should be addressed to The Jewish Post and Opinion, P.O. Box 449097, Indianapolis, IN 46202. All letters should be typewritten and may be edited for publication. Unsigned letters will not be considered, but signatures may be withheld upon request.*

How S. African Jews see situation

Dear editor,

There is a vast distance between the USA and South Africa, yet the media, and in particular television, have brought us right into your home.

You have not only seen scenes of South Africa and its people but your Congress has passed laws which affect our country; and judgment has been passed by Americans on laws and practices, behavior and occurrences pertaining to South Africa.

South Africa has become a domestic political issue in the USA, perhaps not a very important one to Americans but an issue nevertheless.

The overwhelming majority of South African Jews has always been opposed to apartheid. This has been demonstrated by the words and actions of community leadership, the position of prominent individual Jews in the struggle against apartheid, and also by electoral voting patterns in areas predominantly Jewish.

South Africa has changed over the years and dramatically in the last few months. The country is now firmly on the path of dismantling an unacceptable system and creating a non-discriminatory society. There is still a long way to go, but at least an unequivocal start has been made.

The new President F.W. deKlerk has by a few firm and courageous decisions changed the course of South Africa. Apartheid, though not dead, is in the last throes before disappearing.

The sincerity of the President, his integrity and his intentions are accepted even by his opponents, both black and white, but it of course takes two to tango.

One is still awaiting reaction from the liberation movements not only to negotiation itself but to the participation by others in the process and even more the end result sought to be obtained. We are looking for a non-racial multi-party democracy with equality of opportunity, protection of basic human rights and a just economic society.

We hear noises from people seeking nationalization

of many private enterprises, of reviving socialist systems which have failed elsewhere and of one-party systems. We have not fought apartheid for most of our lives to find its successor to be contrary to what both we and Western democratic states find acceptable both in politics and economics.

The road ahead is not easy and there will be times of elation and of depression, but at least we are full of hope.

We have had the rod on our backs from many countries including America, sanctions, refusals of foreign loans, restriction on trade, disinvestment by U.S. companies. It has affected the growth rate of the economy, and had unemployment and other adverse social consequences.

We have had the stick. Is it not time now that change is coming, and at a fast pace, for a little carrot? Improved economic conditions will make political change easier.

We ask for no hand-outs, only normal business and commercial relations. The country's credit record is good; it pays for what it buys and repays what it borrows, unlike many others. All we seek is normalization to assist a process that will create a true democratic society and an acceptable economic system.

As Jews, we in South Africa are a small section of the total population, but we have contributed more than our share to its culture, its well-being and to democratic politics.

We have drawn attack from right wing organizations because of our opposition to apartheid. At meetings the Magen David is spat upon, trampled and burnt, slogans attacking Jews are displayed, Swastikas are flown and SS symbols displayed. But the community has stood firm. We have problems from Arab money used in propaganda campaigns in our country, and more recently the embracing of Arafat and Mandela and seeking to identify the situation in Israel and South Africa, and the statement that if South African Jews don't like it, it is just too bad.

I have known Nelson Mandela for many years — at university, as one of the Counsel in the Rivonia Trial, and have visited him in prison. I do not believe

him to be anti-Semitic, but there was a link and identity of method between the PLO and the ANC, which one hopes will end with the legitimization of the ANC in South Africa.

It would be a tragedy if a community which is attacked by right wing whites for its opposition to apartheid were to find itself rejected or worse by those whose cause it has supported. But all of this will not deter one from opposing apartheid and working for a free and democratic society. This I and others do because we believe it to be right, not to please any one or to seek favor.

The Jewish community has other problems. It raises money for Israel, for Russian Jews, but it is short of funds for its Jewish Day Schools which are among the best in the world and for its aged which are increasing as a proportion of the total community.

But we have our plusses. We are a well organized community. We have institutions of which we can be proud, we put our money where our mouths are in respect of our love for Israel, and we are not afraid.

We will continue to build our institutions, we will continue to maintain our love for Jerusalem, and we will work for a society in South Africa in which we as Jews can exist in peace with all other sections of the community. We believe democracy is good for Jews because it is good for all others.

We do not ask for anything from our brethren in the diaspora, including those in America, except that we remain brethren, that we maintain our contacts, that we together uphold Jewish values and culture and that we try to understand each other.

I greet you from a distant land but as part of Klal Yisrael.

Harry Schwarz

(Mr. Schwarz is chairman of the International Affairs Committee of the South African Jewish Board of Deputies and a Democratic Party Member of Parliament.)

Orthodox are biggest bigots

Dear editor,

It amazes me how little our religious "leaders" learn from recent history and how little they remember about the Holocaust. When our brethren were herded into box cars to be sent to the gas chambers, no one asked them if they were strict Orthodox or moderate Orthodox. They were not asked if they were Conservative Jews or Reform Jews. They were just Jews headed for extinction.

The ADL and other organizations are always on the lookout for anti-Semitism and bigots. They don't always look in the right places. Some of our biggest bigots are the strict and ultra-Orthodox, particularly the rabbis. These rabbis are so involved with the symbols and the myths of being a Jew that they don't know how to be Jewish. True Yiddishkeit respects the rights of others. The strict Orthodox only respect themselves and everything else is "goyish."

It is a "shonda for the goyim" that Jews, regardless of what sector they belong, cannot respect the rights and beliefs of other Jews. If it did not matter to Hitler what kind of Jew one was, why should it matter to the Orthodox? Perhaps the Orthodox would have slaughtered all Jews who did not believe exactly as the Orthodox wanted them to believe.

Stanford Stark, DDS
4213 Mockingbird Ln.
Toledo, Oh. 43623

Which report is accurate?

Dear editor,

The National Post and Opinion edition of July 11 and the Near East Report of July 16 both arrived the same day.

The Post and Opinion's leading story was headlined, "Poll Shows Large Decline in Those Favoring Israel."

The Near East Report's lead story was "Support for Israel Remains Rock Solid."

Interesting, I thought!
Jack Greenwald
210 University Blvd., Suite 750
Denver, Colo. 80206

80 not 8 when novel written

Dear editor,

Typographical errors are a fact of life in the publishing business, and most can be ignored. However, occasionally one occurs which is sufficiently believable as to merit correction.

A case in point is found in my review of "Deep Are The Roots" by William Gellin. Mr. Gellin published his first novel at the unlikely age of 80, not the equally unlikely age of 8, as found in the published piece.

Edward Simon
Professor of Biology
Purdue University
West Lafayette, Ind. 47907

Iraq sanctions Belgium following

WASHINGTON — With the State Department in opposition both houses of Congress approved sanctions against Iraq which ends a \$1 billion Commodity Credit Corporation credit guarantee this year.

The Department's spokesman, Richard Boucher, argued that the bill "would not help us to achieve U.S. goals with Iraq."

President Bush is permitted to continue credits to Iraq if among other things she is in "substantial compliance" with treaties that prohibit genocide, the use of asphyxiating or poisonous gases and the stockpiling of biological weapons or other toxins.

4 children recover from stab wounds

AUCKLAND, New Zealand — An outpouring of sympathy has come for the four Jewish children who were stabbed by an apparently demented woman at this city's small Jewish school. Pauline Janet Williamson, 52, screamed anti-Semitic epithets as she stabbed the three 6-year-olds and an 8-year-old, wounding them in the stomach and lungs. All have recovered, and the Jewish community of this country, which numbers only 3,000, were deluged with messages from all possible sources.

August 1, 1990 Page National 3

Syria is making motions she's not that adamant

JERUSALEM — Although no one is holding their breath, there is some feeling here that there has been a change in Syria's outlook as far as Israel is concerned.

In addition, that shift, slight as it might be, has not escaped the Israel foreign office, which realizes clearly that were Israel ready to yield the Golan Heights, Syria's interest would be more than incidental.

The residents of the many Israeli kibbutzim and villages dotting the Golan recognize the same shift in Syria's tone and without waiting have let Israel know that they aren't going to budge one inch.

At several times in past years, there was talk of a compromise with Israel maintaining that part of the Golan

Israel not so adamant

JERUSALEM — Whether the capitals of the west realize it there has been movement of considerable significance in Prime Minister Shamir's position as far as any negotiations with the Palestinians. Not only is there some give in the Likud stand as far as the PLO's role when negotiations begin with the Palestinians, but on the question of an international peace conference under UN auspices, a Likud leader said he would be prepared to accept such a development. Michael Kleiner, a Member of the Knesset, said that such a move would be preferable to Shamir's May 1988 peace proposal which would find PLO-backed delegates demanding a Palestinian state.

which overlooks the Sea of Galilee and the towns in the plain below, but nothing materialized. As it is, the present border of the Golan with Syria is only a few miles more than 20 from Damascus and its population of six million.

Israel responded guardedly when President Assad on his first trip to Cairo in 14 years, let it be known that he was ready to join the peace process, but with certain conditions, one of which was the return of the Golan.

Avi Pazner, Prime Minister Shamir's media adviser, was permitted to say, "We are delighted with the idea of sitting down with any Arab leader. Our only condition is that there are no pre-conditions." He added that some of Assad's conditions were "wholly unacceptable".

Earlier Mr. Shamir had invited the Syrian head of state to visit Jerusalem.

Assad has other troubles than peace with Israel. Not only has the Soviet Union discontinued supplying his army with weapons, but she is short of funds so she cannot purchase them elsewhere. In addition Syria is on the verge of bankruptcy. Then there is the emergence of Iraq as a major force in the region which poses a threat to Syria.

Company to invest in Israel stocks

JERUSALEM — Prudential-Bache has set up a new investment company which will invest in Israeli stocks. The \$100 million company will be traded on the New York Stock Exchange.

Prudential-Bache, a subsidiary of Prudential Life Insurance Co., has been involved in the privatization of the Israel shipping company, Zim, and also of Israel Chemicals.



ARAB TENT CITY TOO — Not to be outdone by the Israelis, the Israeli Arabs of Jaffa have formed their own tent city and for the same reason. According to Mohammed Zevdeh, who heads the Joint Public Council for the Advancement of the Arab Community in Jaffa, most of the 60 Arabs are couples who have lived 10 years with their parents waiting for an opportunity to rent an apartment. He told The Jerusalem Post that many could remain with their parents but their move to the tent city was a temporary arrangement. "This is both a protest and a statement of identification with the homeless Jewish families of Jaffa who are living in tents in Jaffa Gimel," he said. When the first four families moved in they were visited by the municipality's deputy director-general, Meir Doron, who supplied them with water and other services.

Arafat tells Rosensaft that Israel is to blame

NEW YORK — The newest play by Yasir Arafat to win world approval and perhaps even resumption of the dialogue with the U.S. was an unexpected letter to a leading American Zionist in which he stated that the PLO "has made a historical compromise" for peace while "the leaders of Israel (have) refused until now all initiatives, including Baker's five points for finding a peaceful settlement."

The recipient of the missive was Menachem Rosensaft, one of the five American Jews who met with Arafat in Stockholm in December of 1988. He is president of the Labor Zionist Alliance.

On the anniversary of the meeting he expressed in a letter to Arafat his disappointment that the PLO leader was not living up to his commitments made at Stockholm. Rosensaft also expressed support for the U.S. decision to break off the dialogue after the abortive raid of terrorists on Tel Aviv beaches.

Jaite, Berger play their best tennis

Jewish tennis players covered themselves with glory last week as Martin Jaite of Argentina won his tournament and Jay Berger came within a few strokes of defeating Michael Chang in the \$1.2 million Players International in Toronto. The score was 4-6, 6-3, 7-6 (7-3).

Berger, who was seeded fourth, took home \$95,000, his largest ever purse, for his efforts. This was his second loss in the finals of consecutive tournaments. He fell victim to Andre Agassi in the Washington Classic by 6-1, 6-4.

Jaite lost to Sergi Bruguera of Spain by 6-3, 6-7(5-7), 6-2, 6-2.



JABOTINSKY'S YAHRZEIT MARKED — Marking the 50th anniversary of the death of Vladimir Jabotinsky, the Revisionist leader, are his granddaughter, right, and her two children, Ari and Tami, who lit the memorial flame at Mt. Herzl in Jerusalem.

KKK handful attract limelight

PALM BEACH — The 30 KKK members who marched here Saturday were outnumbered by 1000 spectators, journalists and police officers. There was no violence and this wealthy community spent thousands of dollars to assure that there would be none.

Besides Palm Beach paying through the nose to thwart any violence, the debacle here was not without some gains for the KKK. TV and the print media have been following developments, and that is exactly what the KKK wants and needs, recognizing that there is hardly any support for it but that in reaching a wide audience there are always the odd balls who will be won over.

The Fraternal White Knights won a judgment of \$27,500 for legal fees and damages from the city because it was forced to go to court to secure permission for the march.

Many Soviet Jews are not Jewish

JERUSALEM — Absorption Minister Yitzhak Peretz told the Cabinet that the percentage of non-Jewish Soviets arriving is even greater than the 30 percent reported earlier. He said that most of those who have inquired at the South African embassy about emigrating from Israel have been non-Jews.

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When Israeli workers take over the plant

BEERSHEBA — An exasperated Koor executive, harassed by his workers at the tile plant of Hasin Esh here, told them at the factory which had a debt of \$10 million "the plant is a closed issue. You want the factory. Take her."

The 30-year-old plant produced kiln-fired bricks and roof tiles.

The executive was being pressed by the workers who wanted the closed plant to reopen.

The workers took the executive at his word, and after six weeks of negotiation, Hasin Esh reopened with the workers cooperatively renting the means of

production free of debts for \$30,000 a year.

A total of 35 ex-employees joined the cooperative, each investing an equal portion, mostly from severance pay. Their first step was to fire the managers and shift foremen, the production manager, metal-shop manager, maintenance foreman, warehouse manager, assistant warehouse manager and lab chief.

Now their plant is a going concern and productivity has soared. The factory now controls 30 percent of the local market and its first quarter showed a 40 percent increase in sales, a result of slashing prices by 20 percent.

Belgians ponder freedom to terrorist

BRUSSELS — Concern is expressed here that Belgium will free a Palestinian terrorist serving a life sentence for the 1981 slaying of a Jewish teenager in Antwerp in exchange for four members of a Belgian family held hostage by a terrorist group. The four were members of a yachting party kidnapped in the Mediterranean in 1987.

Although unrelated, France freed five convicted terrorists in exchange, it is believed, for the 1988 release of six French hostages in Lebanon. The delay in freeing the terrorists is believed to distract attention from the real reason for the exchange.

Party unified on service

JERUSALEM — The Citizens Rights Movement, which was compromised by an ad signed by 43 of its members congratulating one of its members who serves on the Ramat Gan municipal council for choosing prison rather than reserve duty in the territories, has worked itself out of a threatened split in the party. The party leadership adopted a resolution disavowing any opposition to service in the West Bank or the Gaza Strip.

Tent dwellers get free health care

JERUSALEM — The tent dwellers now numbering in the thousands are receiving free medical treatment from teams of doctors and nurses of the mobile Kupat Holim Clalit and nearby community clinics. The service, which includes a visit by a doctor and a nurse twice a week, is being provided even though the tent dwellers are not members of the Histadrut health fund.



NOT HOLLYWOOD — Arriving in Israel for the filming of a new movie directed by Amos Kollek is actress Faye Dunaway.

By JUDY CARR

"Silly jerk," thought Al Cohen, as he crossed Tel Aviv's busy Dizengoff Street. "I sure didn't come to Israel to argue with a missionary. My father wouldn't give a single cent more to the UJA if he heard of a real-life missionary preaching in Israel."

A car stopped with a screech of brakes. Al stopped and his hands shook, what had that missionary said? "Suppose you go out from here and a car comes and kills you. What will you say to Jesus?"

"Rubbish," thought Al, dodging a bus. But really, he should have crossed at the lights. A motor bike swerved round a corner and took him full in the rear. He was tossed against a lamp post and then a car finished the work.

That was how Al Cohen got to see Jesus. Jesus was in a modern office, rather like the one his father occupied at the car factory he owned in Detroit. The guy seemed quite nice really.

"Say," said Al. "That missionary chap made you out all wrong. He said you'd send me to hell for not believing in you."

Jesus jumped up from his

desk. "Send a fellow-Jew to hell. We don't send anyone to hell, except a few Nazis now and again, and then not for very long. And a nice Jewish boy like you — Who said such a thing?"

"A Jew in Tel Aviv told me that."

"But I thought only Christians believed in me. You sure you hadn't had a drop too much beer? I heard that beer was your besetting sin, Al."

"He was a missionary Jew for Jesus."

"Whatever's that?"

"As far as I could gather," said Al, "He is a Jew who believes you are the Messiah and he came terrorizing me about hell."

Jesus rang a bell on the desk and an angel promptly appeared. "Two beers, please, I'm in need of one myself after hearing this," said Jesus.

"Look Al," Jesus sipped his beer, "My gospel is love, and helping the poor devil who is out on the streets and ill with nowhere to go, and healing those sick folk the psychiatrist can't do anything with. I'm pretty shocked about what's hap-

Continued on page 12

No decline in support of Israel: a new poll

NEW YORK — Experts are analyzing a second major poll on Israel and the Palestinians that differs from one conducted by CBS/New York several weeks ago. The new poll, commissioned by the American Jewish Committee and conducted by Roper, shows precisely opposite results from the earlier one (P-O July 11) which had support for Israel among the American public declining and sympathy for the Palestinians on the rise.

The Roper poll showed only 29 percent feeling Israeli policy in the territories too harsh as compared with 35 percent in the previous poll. Then on the question of whether Israel is a reliable ally of the U.S., the Times/CBS poll found 45 percent responding in the affirmative and 40 percent in the negative. In the Roper poll the figures were 40 and 38 percent. In both polls 27 percent said that Israel's reaction to the intifada was "just about right."

There also is a comparison between the Roper 1990 poll and the 1989 one. The new poll results were 39 percent sympathizing with Israel and 9 percent with the Arabs, while last year the figures were 36 percent and 13 percent.

David Harris, director of the Committee's office of government and international affairs, said that, "despite another year of great attention to the intifada, there has been no shift of any significance on the question of American sympathy lying with Israel."

Staffs of Jewish agencies demand higher salaries

CLEVELAND — Demanding higher salaries, 100 union employees and their supporters from six local Jewish Agencies staged a protest march and a rally, according to the Cleveland Jewish News. Carol Stein, staff representative for the union, said "We have first-class buildings, we have first-class programs, but we have third-class pay."

Stein said the union was marching to make the community aware of the problem in order to gain support and help.

The union claims that the employees receive from \$2000 to \$6000 less per year than the United Way salary guide minimum.

Jewish Vocational Service executive director Richard S. Binenfeld told The Jewish News that despite the march there was no sense of antagonism between management and the union.

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Bomb on Tel Aviv beach kills Canadian girl, 17

TEL AVIV — Marnie Kimmelman, 17, one of group of 80 Canadian University students on a six-week tour of Israel sponsored by the Canadian Zionist Federation, was being mourned by her family and her companions as she died as the result of the explosion of a pipe bomb on a crowded Tel Aviv beach last Saturday afternoon. Eighteen others were wounded by the bomb concealed between two beach chairs in a beach bag, which accounted for it being impossible to detect. Among those wounded were three others in the Canadian group — Bert Brand and Steven Finger, both 19, and Hilary Mason, 18, none seriously, as also the Israelis who were victims.

Kimmelman was thought at first to have suffered only moderate injuries, but severe internal damage including the tearing of a major vein in her stomach and liver caused her death.

The bomb explosion was the most serious since an explosion in a Jerusalem market in May killing a 72-year-old man and wounding nine.

Her parents were informed of her death at Montréal airport and an uncle flew to Israel to claim the body.

Eight Arabs, one caught fleeing from the scene, were in custody as suspects.

Long chance: Allison Atlas gets mother's bone marrow

NEW YORK — Although thousands of Jews worldwide have tested for possible compatibility of their bone marrow with that of Allison Atlas, the 21-year-old New York University student who faces possible death from leukemia, none has been found suitable and now, as a last resort, her mother will provide the bone marrow on a long chance that it will work.

Time is running out on the engaging Baltimore resident; and Jewish organizations, synagogues, federations, B'nai B'rith lodges, Hadassah chapters and community centers have joined in the search.

Cincinnati gang kills Soviet Jew

CINCINNATI — Four teenage robbers killed Moisey Shtram, 52, who came to this city from the Soviet Union 11 years ago. He and his wife were returning to their car from a performance by the Kirov Ballet Academy students when they were accosted by the youths, two of whom are being held without bail.

The youths ripped a necklace from the neck of

Shtram's wife, Eugenia, as they were walking to their car. He was able to open the door for his wife, but was hit twice on the head with a rock. Mrs. Shtram locked herself in the car, but the assailants smashed the windows and stole her purse with \$40 in it.

The long funeral procession included 38 cars, according to the American Israelite.



BELLY DANCERS SEEK JUSTICE — Not in the scanty attire they wear when they provide entertainment, two belly dancers are shown at a meeting of the Knesset Interior Committee complaining that some of the dancers have lost 90 percent of their income as the result of the Orthodox threat to locations which allow the dancers to perform. Chairman of the committee, Yehoshua Matza, cautioned the chief rabbinate to obey the ruling of the High Court which ruled out the Orthodox plan to declare the food served at the premises where the dancing is permitted not kosher.

First USSR trial of an anti-Semite

MOSCOW — Konstantin Smirnov-Ostashvili, 64, who is the first Russian to be tried for spreading anti-Semitism, denied being anti-Semitic. He told reporters that the Soviet Union's 1.4 million Jews hold a disproportionate number of high

places in government and society."

Hardly repentant, he said "A Russian person is brought to trial in the center of Russia...for insulting, injuring the dignity, and for instigating intolerance against those who enjoy massive privileges, and who hold the leading posts in our society."

If convicted he could be sentenced to five years in jail.

A Jewish psychiatrist said the case forms a test for Soviet courts.

Bruno Kreisky, 79, dies in Vienna

VIENNA — Bruno Kreisky, who served as chancellor of Austria from 1970 to 1983, died here at the age of 79. The family was Jewish, but Mr. Kreisky described himself as an agnostic. He met with Yasir Arafat a number of times and with Muammar Gadhafi of Libya. He said he was trying to effect an Arab-Israeli peace, but he was highly criticized in Jewish circles.

Reporters paid by Israel: Times

NEW YORK — Israel paid journalists through a dummy radio studio to present Israel in a good light, a front-page story in The New York Times asserts. The Foreign Ministry denied there were any journalists on its payroll and announced severance of the arrangement with the Jerusalem radio studio that employed freelance reporters.

Dozens of radio stations with millions of listeners in Europe, Africa, Asia, Latin America and the U.S. were supplied with reports by the Jerusalem studio employees, but the funds came from the Foreign Ministry, although the payments were made by the studio, according to the Times article.

Jordan intercepts armed terrorists

AMMAN — Whether the four heavily-armed terrorists of the Damascus-based Popular Front for the Liberation of Palestine who were wiped out by a Jordan army patrol as they crossed over from Syria were headed for Israel or had a mission to perform in Lebanon could not be ascertained. They were armed with Kalashnikov rifles, silencer-fitted handguns and hand grenades.



Yi Ling gets Chinese bat mitzvah

KAIFENG, China — It wasn't a real Bat Mitzvah because YiLing Chen-Josephson became a true daughter of Israel last November in New York but the trip here could not be made at that time when the pro-democracy demonstration in Beijing was at its height. Her family and friends gathered here for a duplicate and this city was chosen because it was the home of a large Jewish population up until the last century. In fact at one time several thousand Jews, who came to Beijing originally because it was the Chinese capital at that time, would regularly attend Sabbath services at the large synagogue which was destroyed by a flood.

Even the U.S. Ambassador to China, James Lilley, was a guest at the ceremony.

August 1, 1990 Page National 6

YiLing's father is Marvin Josephson, chairman of Josephson International, parent company of International Creative Management, one of the world's largest literary and talent agencies. YiLing's mother is Chinese, but while the Associated Press account did not say she is a convert, the fact that YiLing's bat mitzvah was held in a New York synagogue would indicate that.

Cantor David Lefkowitz included a Chinese folk song in his rendition. The name of the officiating rabbi was not published, although that of John Kluge, one of the 40 invited guests from the U.S. was. He is listed in Forbes magazine as the richest man in America.

FUTURE NOBEL LAUREATES — A Nobel prize winner may be included in this group of 14 winners of a summer program of lectures and laboratory work at the Weizmann Institute of Science at Rehovot, Israel. Five of the group, who totalled 21 in all, were Westinghouse Top 40 winners, including Matthew P. Headrick, the first place winner. Now in its 22nd year, the Bessie Lawrence Summer Science Institute program brings together an international group of talented future scientists. Pictured from left to right, standing, are Eleanor S. Click, Austin, Tx., Michelle Marotz, Dearborn Heights, Mi., Mitchell Rhode, Utica, Mi., Avik Roy, San Antonio, TX, Matthew Baker, Columbia, Md., Sean McGuire, San Antonio, Lori Stec, Troy, Mi., Jacob Birnbaum, Brooklyn, Rebecca Wiggins, St. Louis and Jed Moshowitz, Larchmont, N.Y. Front row: Vihas Petel, N.Y., Melissa Klein, Los Alamos, NM, Justin Bernold, Fairfield, Ct. and Scott Savitz, Philadelphia.

Spiritual castration

By MIRIAM ZIMMERMAN

"You've lost your sense of humor," Rhoda accused. "Even your writing is heavy; you used to be fun to read." Rhoda and I were "doing"



lunch, trying to catch up with each other despite the noise in a popular new restaurant.

"Ever since your dad's funeral, you've gotten ponderous," she added.

"I'm still in mourning," I defended myself. "I guess my feelings show in my writing."

"I can hardly hear you over the bus boy," Rhoda griped.

"I've been following Jewish mourning rituals," I said louder. "The Lamm book, *The Jewish Way in Death and Mourning*, has been very helpful."

"What do you do?" Rhoda wanted to know.

"Well, I now go to services every Friday night or Saturday morning to say kaddish."

"Does it help?" Rhoda queried.

"Yes, it does," I responded. We ate our salads thoughtfully, trying to tune out rattling flatware in large Rubbermaid tubs.

"Do you remember the debate in the P-O over whether or not everyone should rise during the mourner's kaddish?" I asked.

"What?" Rhoda shrieked. I raised my voice. "We went to a Bar Mitzvah recently in a Conservative congregation where only those in mourning stand."

"So?" Rhoda had to compete with coffee cup clatter from an adjacent table.

"Standing with just a few other mourners in a full sanctuary, with everyone watching, was much more difficult," I admitted.

"What was more difficult?" Rhoda frowned.

"Standing alone to pray is tough," I yelled. The ensuing silence as heads turned in our direction made me realize how noisy, indeed, was this new "in" spot.

"Let's not eat here again," Rhoda whispered.

"I haven't lost my sense of humor after all," I challenged smugly, ignoring the glances toward our table.

"How was it more difficult?" Rhoda asked solicitously.

"The rush of feeling was much more intense when I had to stand alone. I felt the tears welling up and the same hardness in my throat that I had felt all through shiva. I think experiencing those feelings is healthy, part of the grieving process."

"So you think only mourners should rise during kaddish?" Rhoda wanted to know.

"Not necessarily; why should there be only one way to mourn?" I answered irritably. "Maybe some mourners need the solidarity of feeling their entire community with them. They would do better in a synagogue where everyone stands. Others might feel more of a catharsis by standing alone. Why can't both be legitimate religious expressions?"

"You can't have both in the same synagogue," Rhoda pouted.

"The whole point to Jewish mourning rituals is to enable mourners to get on with their life," I pointed out, quoting my rabbi. "The various stages of grief, from shiva, through shloshim, and finally, the 11 months,

are graduated levels of intensity. All involve saying kaddish. And kaddish, according to our tradition, demands a minyan."

"Here we go again," my best friend predicted gloomily. "You're going to complain that, traditionally, women don't count in a minyan." The crowd had thinned, enabling us to sip our coffee in relative peace.

"When the purpose of the minyan is to help the mourner work through the psychological task of grieving, then the issue goes beyond mere exclusion. The issue becomes denying women access to a healing process that is reserved for men," I said earnestly.

"Miriam, if you don't like our religion, why don't you convert? Become a Methodist or something," Rhoda said crossly. "You are a Reform Jew; you count in your synagogue. Why must

you always complain?"

The waiter deposited our raspberry mousse as if he were about to load a cannon.

"Because when I read blatantly sexist literature by our Jewish religious leaders, red flags shroud the polite conditioning of my brain, facilitating anger. Rabbi Lamm, in describing what the kaddish does for the mourner, says, 'Its passionate recitation has inspired a "healthy, cheerful manliness" in a time of deep sorrow.'"

"Cheerful manliness?" Rhoda repeated incredulously.

"Yes, can you believe it. A man who uses those words to describe the restorative power of saying kaddish is totally indifferent to the spiritual needs of a mourning woman."

"He's an Orthodox rabbi; why set yourself up for frustration? Remember the parenting workshop we attended: you don't expect a two-year-old to have the skills of a four-year-old. Orthodox rabbis aren't going to be concerned with women's role in Judaism, except to keep them in their place. You've told me that many times," Rhoda grabbed the check. "My treat."

"I'll get the tip," I recited mechanically, weighing Rhoda's words. "Your analogy doesn't hold." I finally decided. "Two-year-olds will become four-year-olds. But a misogynist rabbi will remain misogynist. He has tradition backing him."

"But you have said our tradition is non-sexist," Rhoda coyly corrected me with my own words.

"True, but tradition has been interpreted and defined by men for so long that women's needs and influence have been lost. A better analogy is medical research, which until recently, has also been determined by men. A woman doctor, screening grant proposals, found that women's medical problems were underfunded or funded at a rate far below men's problems," I reported sadly. "It made national news. Women's medicine is 20 years behind men's."

"I remember your concern about the alarmingly high rate of hysterectomies," Rhoda reminded me. "You kept saying that if wombs were penises, male doctors

Continued on page 16



LIFE GAME

By Sol Gordon

Professor Sol Gordon is an authority on love, sex and marriage, and you probably heard him lecture in your community. He founded the Institute for Family Research and Education. He is professor emeritus of Syracuse University. He has appeared on *The Today Show*, the *Phil Donahue Show*, with *Oprah Winfrey*, *60 Minutes* and *Good Morning, America*. He is the author of *"Why Love Is Not Enough"* and *"When Living Hurts."* He will answer questions from readers and may be addressed at 28 Heritage Ct., Belmont, CA 94002.

Don't marry for love

So you're in love. That's wonderful — but, for heaven's sake, do not marry for love. The decision to marry should be rationally motivated — and love, even "madly" in love, is not reason enough.

So you're not in love. Don't worry; your turn will come. But, whatever you do, don't marry for status, whether it's the car he drives; the college she attended; the position he holds; the business she owns; his wealth; or the social prestige of her parents.

Whatever you do, don't make sexual electricity your prime criterion. And don't base your decision on any visionary experience that you feel must accompany real love. You'd be surprised at the number of excellent relationships (and potentially good marriages) that break up because one of the partners was not sure it was love, where love was defined as a kind of craziness, an excitation (like heart palpitations), with side effects ranging from eating disorders to insomnia.

The head-over-heels experience is not uncommon, but it's probably not as meaningful as you think. No couple that has undergone the experience of being "madly in love," Hollywood-style, with swooning, dizzying, passionate sex at sunset, candlelight dinners and nights filled with sweet dreams of the beloved, can minimize the impact of such infatuation. However, it's important to keep in mind that ecstasy (and social ambition, for that matter) has its time and place — and that many bad marriage decisions have been based on such considerations.

Helena Amram, the famous shadchen, or matchmaker, once suggested that "most people are not marriage material." She described many women as married to their careers, and considered some so dominating that they risk overpowering the ordinary man. Many of the men Amram encountered were late bloomers, mama's boys, too selfish to marry, or married to their jobs.

In light of a recent headline that appeared in the *San Francisco Chronicle* ("Most First Marriages Doomed, New Study Says," March 13, 1989), Amram just may be right. This column is to help put the odds in your favor. I don't make blanket promises or blaring guarantees; but then again, there are a few things I do know for sure.

For example, I know that if you are desperate, you will invariably attract someone who will hurt or exploit you. And I know that if you feel threatened and suspicious of just about everyone who is caring or expresses tenderness toward you, then you have some problems — problems that may require professional counseling. I also know that if you are true to yourself, and if you respect yourself, someone who is right for you will be attracted to you and will respect you.

This self-knowledge and self-respect is the basis of the authentic turn-on of a genuine relationship.

Poll results withheld

Continued from page 2

substantial methods of operation without any diminution of support of one for the other.

But unless the knowledge of the factors that can be crucial are available to both groups, there can be no intelligent coordination between the American Jewish community and Israel.

August 1, 1990 Page National 7

Yom HaShoah fast is unlikely

By **RABBI JAMES PONET**

Fasting is one of the fundamentals of Jewish spirituality. A full tractate of the Talmud is devoted to fasting (Ta'anit), two major 24-hour



fasts divide the annual calendar, and a number of dawn to dusk fasts dot the year including the Fast of the First Born before Passover; the 17th of Tammuz; the Fast of Gedaliah immediately after Rosh Hashanah; the 10th of Tevet; and the Fast of Esther.

In addition Mondays and Thursdays have long been regarded as propitious days for individuals to engage in voluntary fasts in response to bad dreams, broken vows, or the need for discipline. Tractate Ta'anit establishes the link between fasting and the anticipation of a drought. When it appears that the rainy season may in fact be dry, certain individuals are required to begin fasting in an attempt to avert the evil decree and save the winter crop.

The two 24-hour fasts, Yom Kippur and Tisha B'Av, understand fasting differently. On Yom Kippur fasting serves as a vehicle for purification, forgiveness and renewal, whereas on Tisha B'Av fasting serves to

rekindle the memory of destruction and historical disaster.

What is the connection between fasting and the recovery of traumatic memory? The traditional Jewish reaction to death, post-funeral, is to eat a seudat havraah, a meal of consolation. Mourners do not fast, nor do children when they mark a *yahrzeit* (the anniversary of the death of a parent). Yet the collective recollection of Jerusalem's

historic vulnerability on Tisha B'Av is distinguished precisely by abstinence from eating.

Why fast on Tisha B'Av? Perhaps because the task of Tisha B'Av is to arouse nausea in the body and soul of the Jew. After you read Lamentations and her descriptions of urban horror like, "The hands of compassionate women boiled their own children" (4:10) how could you eat? Tisha B'Av recreates the vertigo of unleashed evil, the relentless unfolding of the plot that destroys home forever as a credible Jewish experience.

Yet we contemporary Jews have determined that the fast, the Book of Lamentations and the liturgical dirges (*kinnot*) which mark Tisha B'Av are incapable of containing the atrocity of Auschwitz. The establishments of Yom Hashoah as an independent Holocaust Memorial Day constitutes a critique of Tisha B'Av as day of communal reckoning.

While I should like to see the gradual dwindling of Yom Hashoah and the reas-

cendence of Tisha B'Av, I may need to settle for seeing Yom Hashoah take on a deeper, more complex Judaic hue. Should Yom Hashoah, for example, be declared a national day of fasting? Should there be developed a single canonical text for public reading and study? Should there be a festive post-fast meal, a *seudat t'chiyya*, a resurrection meal, which celebrates the *sheerit* hapletah, the saving remnant, who have carried on Jewish life after the destruction?

I suspect that were Yom Hashoah to become a national fast day large numbers of Jews would reject it.

For the notion of a commanded fast has been marginalized and preserved in the single grand fast which the majority of the Jewish people still recognize and often observe. I mean Yom Kippur.

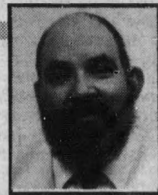
Then perhaps the fast of Kippur must take on an altered meaning. The Kippur fast reminds us, as does *birkat hagomel*, the blessing recited over the Torah after a narrow scrape with death, that we who have no inherent right to food and life, have nonetheless been granted the opportunity to go on living.

The fast of Tisha B'Av also dramatically reminds us that this astounding reality we design to call life is an outrageous gift from the Source of all Life. Tisha B'Av is yet one more vehicle by which tradition teaches an ambivalent people to choose life.

An ear for silences

By **M.S. STERN**

Messages are often conveyed without words. Sometimes, non-verbal communication is more powerful than any words. For good or ill



we are often unaware of the messages we are broadcasting. Since they are nonetheless reflective of our true state of mind, those reading the messages will take them seriously. Sometimes, as a matter of fact, the one picking up the non-verbal message will be aware of feelings we do not allow ourselves to be conscious of.

Jack K. is a middle aged gentleman who lives in northern California. His greatest interest and satisfaction is his family, wife and children. When his daughter was expecting his first grandchild, therefore, he became very excited. With the passing months he spent time every day imagining the various things he would do with the baby and, later, the child. The anticipation was quite literally delicious.

After the delivery he was told that the baby had been born with a cleft palate. He himself was not sure why but he could not bring himself to look at the baby. He made the right statements, in words, but his obvious aversion to seeing the disfigurement spoke louder than his words. His daughter and son-in-law were devastated and, it is

certain, the hurt will take longer to correct than the baby's physical defect.

Stanley M. did something akin to this when he toured Israel with his aging mother. They were coming south from Haifa on an Egged tour bus when she saw a sign indicating the coastal community of Netanya. "Stanley," she said, "this is a very pretty place. Is it closer to the airport from here or from Tel Aviv?"

They were staying in an apartment in Jerusalem but Mom was leaving in a few days. For the last day they intended to visit relatives on the coast, staying overnight in Tel Aviv. They had to be at the airport quite early in the morning and didn't want to go to Jerusalem late at night only to have to come right back a few hours later. Mom was thinking, then, that Netanya would be a cozy overnight on that last excursion.

"It's closer from Tel Aviv mother," Stern replied. "Why?" she responded immediately. The statement was an expression of her disappointment. She had hoped, without thinking, for a different response. Stanley however heard only the question and also did not think. Absurd as this challenge to the physical facts sounded to him, he laughed himself red. The message his mother heard, in turn, was that her son thought her an idiot. It was doubly painful as the literal meaning of her question registered. She was embarrassed, hurt and angry all at once.

One needs to develop a sensitivity in the nonverbal dimension of communication. It will enrich life and reduce the wear and tear on everyone.

Manchester, Vt. gets full-time rabbi

By **RABBI LAWRENCE M. PINSKER**

During Shabbat services on July 6th, Israel Congregation of Manchester, VT, welcomed its first full-time Rabbi, Michael M. Cohen. Rabbi Cohen, a graduate of the University of Vermont in Burlington and of the Reconstructionist Rabbinical College in Wyncote, Pennsylvania, had served the congregation on a part-time basis during his Senior year.

Those speaking at the installation ceremony near the end of the Ma'ariv (evening) service included Governor Madeleine Kunin of Vermont. August 1, 1990 Page National 8

mont, Rabbi Max Wall of Burlington, Reverend J. Raines of the Manchester Interfaith Council, and other dignitaries.

In his comments, Jerry Wiesenbergs and Bill Schwartz, respectively the current and immediate past presidents of the congregation, spoke movingly to the standing-room crowd about the historic nature of the moment and its broader meaning to a rapidly growing Manchester Jewish community. They spoke of how Israel Congregation had

grown from a tiny, almost-hidden Jewish community meeting in a railroad shed near a lumberyard into a beautiful synagogue situated on the town's main thoroughfare. By providing Manchester with a year-round, resident rabbi, Israel Congregation wished to assert publicly the proud contribution of Jews to the spiritual, cultural and social life of the region.

Mr. Wiesenbergs made an unusual fund-raising appeal to the congregation, directed not to meeting the congrega-

tion's own needs but to fulfilling a recently-undertaken commitment to help bring and settle a Soviet Jewish family in either Burlington or Manchester.

Expanding upon the words of the congregational officers, Governor Madeleine Kunin spoke of how her recent trip to Eastern Europe had impressed her with the extraordinary richness of American religious pluralism. She remarked on how this beautiful synagogue had proudly placed the heritage and living presence

of the Jewish people in the midst of other spiritual communities in Manchester.

In deeply moving closing remarks, Rabbi Cohen spoke of the influence of his grandparents and parents on his life as a Jew, and on the special role that the principal installation speaker, Rabbi Max Wall, had on his decision to study for the rabbinate. He concluded with a pledge to remind his congregants and others in Manchester that spirituality, and Jewish spirituality

Continued on next page



YOUR NAME

By David L. Gold
Column No. 53

"Your Name" is conducted by David L. Gold, founder and director of the Jewish Family Name File, who has published widely on the subject. Queries should include a list of all known spellings of the name (in whatever language or alphabet), an indication of the specific place for which each of them is known, any family tradition concerning the origin or meaning of the name, and anything else that might help to elucidate it. When indicating places, try to be specific (for example, Minsk rather than Russia) and try to give both the Jewish and non-Jewish names of the place (for example, Yiddish Tsoymer/Polish Sandomierz). Almost all queries will be answered in this column. Address inquiries to David L. Gold, The Jewish Post and Opinion, P.O. Box 449097, Indianapolis, IN 46202. Please include an addressed envelope.

Rebecca Chernoble writes that she was once told her name was an "incorrect" form of Chernobyl, the name of the Ukrainian city, and asks for a second opinion. Although it would be good were FNs spelled according to rules, the Hebrew idiom retsono shel adam — kevodo applies here (in a loose American English translation: it's a free country). Hence one cannot really say that this or that form of a name is "incorrect."

Indeed, various spellings, as we've seen, often reveal something about its bearer's background. Let's look at Chernoble and see what we can find. Ch as a representation of the /tsh/ cannot be Polish, German, French, etc. It could be only English or Spanish. Nobyl sounds like the English word noble. If a Spanish-speaker wanted to write nobyl as in Spanish, the spelling would be nobil (thus, Chernobil). The form Chernoble can therefore be only English — which is confirmed by Rebecca Chernoble's letter, postmarked New York City.

Another form of this family name is Czernobilsky, which is partly Polish (Cz) and partly English (sky).

Christopher McKinnon, who's doing research on Thomas Mann, asks for the origin of Pringsheim, which was the birth name of Mann's wife, Katja Pringsheim, who was Jewish. Almost all of the Ashkenazic FNs ending in -heim (sometimes spelled in other ways) are Western Ashkenazic (only a few of them were taken to Eastern Ashkenaz) and almost all of them are based on German place names so ending (a few are not and are Jewish coinages). Not only are such FNs preponderantly Western Ashkenazic (when seen from a pan-Ashkenazic viewpoint), but they are also preponderantly Jewish (when seen from a non-Jewish viewpoint), that is, -heim (or -heimer) in a FN is usually an indication that the bearer is Jewish (or of Jewish descent).

One of the more interesting names in the -heim series is Gildesgame, which at first glance might not seem to be part of it at all. Reference here is to the German town of Hildesheim, near Hanover. In three jumps we'll be able to get from Hildesheim to Gildesgame. The German word for "home" is Heim (which appears in the place name) and the Yiddish word for "home" is heym. So first we Yiddishize the place name to Hildesheym. A certain bearer or bearers of the Yiddish form of the name took it to the Russian Empire. We've already seen that since Russian has no /h/ sound, any /h/ in another language usually becomes /g/ in Russian. Presumably, then, the Russian official recording Hildesheym did so as Gildesgeym. In the third jump, Gildesgeym is taken to the United States (or some other English-speaking country), where an English-speaker hears -geym and likens it to the English word game, hence Gildesgame.

The spelling Gildesgame is therefore "incorrect" in German, where only Hildeheim is accepted, but the above-described vicissitudes would never have been discernible had bearers of the name kept the "correct" form. So please keep on sending in your "incorrectly" spelled names.

The Jewish Family Name File has a large collection of -heim and -heimer names, some of which we'll be looking at in coming instalments of this column.

Sarah and David Hornick ask for the origin of their FN and also want to know whether it is related to the name of friends of theirs, Harnig. When Jews in the Austrian Empire were required to take FNs if they did not already have one, certain spiteful clerks threatened to give them

YAACOV'S WORLD

Meal counts; not the movement

By YAACOV LURIA

It's come at long last — news I have long waited for. The Israeli Supreme Court has finally ruled that dineries which offer belly



dancing with their brisket can be certified as kosher. The Court gave notice that a mashgiach's job was to keep his eyes on his work, not on his surroundings.

The Supreme Court wouldn't have taken so long if they had researched Hassidic practice. What does a Hassid do when an attractive woman joins him in an elevator and the door closes before he can escape? He simply gets as far away as he can and averts his eyes.

Counsel for the Rabbinical Council had argued that

a kashrut supervisor could not carry out his duty in the presence of an immodestly-dressed woman. But it is not the presence, but the looking that is dangerous. Lot's wife turned to salt because she looked.

When I was very young, I was told that it was a sin to look at kohanim when they were chanting the priestly blessings on the bima. A first offender became blind. For the second offense the punishment was death.

A few months ago an optometrist in Iowa got into

serious trouble because he ordered woman patients to strip from the waist up for eye examinations. The Iowa Board of Optometry Examiners overlooked the possibility that the optometrist was simply looking at a sight for sore eyes, his own.

I exult that belly dancers in Israel will now be free to practice their artistry. With the government in a state of paralysis, there will be at least movement somewhere. Navel maneuvers that threaten no one are a rarity.

Israeli star uncertain for NBA

TEL AVIV — Whether Maccabi Tel Aviv star guard Doron Jamchee made the Washington Bullets NBA squad was still in doubt after he returned from their pre-season training camp. Jamchee told the Jerusalem Post that he had been invited to return for the team's pre-season training, but the paper was told by Assistant Coach Chuck Douglas that Jamchee had still not made the team.

It was Jamchee's outside shooting that impressed Coach Wes Unseld. In one of the final exhibition games against the rookies of the Milwaukee Bucks, Jamchee scored 14 points including four three-pointers in a nine-minute span.

Israel may get 2nd golf course

ASHKELON — For golfers who visit Israel and who have problems with reaching Israel's only golf course at Caesarea, between Tel Aviv and Haifa, the good news is that a group of American investors are hoping to build a golf village here. Plans call for 600 living units.

Ashkelon already boasts of the largest water amusement park in Israel and the largest tennis center in the country.

Pinsker

Continued from prev. page

in particular, is not lived out only within the walls of synagogue or church, but in homes and businesses, in schools, and in responsible discussions of the nature and destiny of the community that people of good will of all faiths share. To this end, he invited everyone present to classes he will be teaching beginning with a series on Judaism and Business Ethics in September.

(The P-O welcomes contributions from its readers about events of interest that in its normal coverage of Jewish news it cannot be expected to report.)

August 1, 1990 Page National 9

A Jewish life in the American South

Part II

BY PROF. JOSEPH COHEN

Continued from last week

Prior to our marriage, I had been accepted by the University of Texas, Austin, to work on my Ph.D. in English. We went to Austin in the early autumn. Almost immediately, I had the good fortune to be taken in hand by Harry H. Ransom, who was the associate dean of the graduate school in addition to being a professor of English. He was to have a meteoric rise to the chancellorship of the University of Texas System, and to gain a legendary niche in the annals of world antiquarian bibliography for building the spectacular library collections in modern literature housed in the Humanities Research Center, which now bears his name. Ransom became my mentor, and in the three years I was in Austin, despite his crushing schedule, he prepared me for a triple career in modern literature, bibliography and university administration. I taught, completed my course work and began research for a long dissertation on Wilfred Owen. Once settled, Gloria went to work for the Hillel Foundation, then being run by Connie (Elconan) Saulson, a love of a human being who became another father to us, as he was to so many other young Jews at the university. She worked there until 1954 when our first child, Susan, was born.

In 1955, when my Ph.D. was awarded, Ransom secured a post for me at Tulane University, agreeing to take in exchange one of its new Ph.D.s in English. Being Jewish had not turned out to be an obstacle, though I found at Texas and at Tulane that the "conversos" and Marranos were still around. Yet, at the same time, there were other Jews who had chosen, as I had, not to become one. I was excited about coming to Tulane because it was in the South and we would be close to our homes; it would be, I knew, like Vanderbilt, and it placed a lot of emphasis on research and publishing. I was looking for that stimulus, and was lucky enough to have it handed to me as if by divine right.

Since coming to New Orleans, 33 years have passed in the twinkling of an eye. How can one compress so much life into a few paragraphs? The memories come cascading. Our marriage

endured the usual tribulations and joys all married people know. It was both turbulent and serene, pursued in happiness and concluded in sadness. Cynthia, our second child, arrived in 1957, and Jeffery completed the family in 1961. His arrival was accompanied at birth by a massive digestive disturbance which during the first month of his life he went from seven pounds down to four pounds and close to death. We fought six months to save him, and we did, and looking at him today, no one would ever know how close he came to extinction. His illness, unexplained then, was to manifest itself in a malign way in his mother 15 years later.

Gloria died in 1980 from a long-dormant but pervasively insidious disease, viral cirrhosis. Hers was a fulfilled but foreshortened life. When Jeffery entered school she went to work for the new Orleans Jewish Community Center, rising in the ranks to become the assistant executive director. At the time when her illness was diagnosed as terminal in 1976, she was one of only five women executive officers in the Center movement, a post she dearly loved only to have it cruelly wrested from her. Over the years, our parents, one by one, passed to their rewards, joined all too early by my two brothers. Our children grew up, graduated from college and embarked on their own lives. Susan and Cynthia married and have given me three granddaughters in whom the joy and the solace of the renewal of life is only part of the sublime pleasure grandchildren afford.

For me, professionally, life has been good, not necessarily easy, for no one's life is, but satisfying in its challenges and opportunities. I began publishing articles on the war poets, concentrating first on the material I had gathered for my dissertation on Wilfred Owen. I soon found myself embroiled in controversy for there had long been an attempt by Owen's posthumous editors and members of his family to suppress the details of his private life, particularly the fact that he was a homosexual. The conspiracy had already become evident to me while I was in graduate school, and

I set out to discover and, indeed, to reveal the secrets behind it.

In 1966, I published an article exposing the conspiracy and establishing Owen's homosexuality as the key to his poems expressing compassion for the men killed and maimed on the Western Front. The article provoked howls of outrage because Owen, by then, had replaced Rupert Brooke as England's great heroic soldier poet, and it was unthinkable that anyone would tarnish that image. I came in for a good deal of abuse, accused of organizing "guided tours through the bedrooms of the great English poets." One critic wrote that if I could conclude "quite seriously that Owen was a homosexual," he could "equally seriously conclude that Wordsworth spent all his time assaulting underage girls." What intimations of immorality! I was still young when that controversy erupted, and it taught me some valuable lessons about literary warfare. I've been in many controversies since, and relished them all. My theory about Owen's homosexuality has now become the accepted view — one current leading Owen critic, Dominic Hibberd, in his book *Owen the Poet*, going so far as to appropriate the theory as his own.

Owen apart, my interest in the late 1950s was shifting to Isaac Rosenberg, the gifted but poverty-stricken English son of immigrant Russian Jews, who though ill-fitted for military service, survived nearly two years as a foot-soldier on the Western front before being killed, as Owen was, in 1918. My research on Rosenberg was expedited by having fortuitously been chosen as Tulane's professor-in-charge in 1959-60 for its Junior Year Abroad Program in Great Britain. It was a fabulously productive year in which I was befriended, helped and encouraged by Annie Wynick, Rosenberg's sister and literary executrix. Among other close friends I made was Dannie Abse, the Welsh-Jewish poet, and his wife Joan, a friendship in which the seeds for another book were sown. In 1975, after a long interlude of administrative work as the associate dean of Newcomb College, Tulane's women's liberal arts division, I finished and saw into print *Journey to the Trenches: The Life of Isaac Rosenberg 1890-1918*. It was followed in 1983 by *The Poetry of Dannie Abse: Critical Essays and Reminiscences*, a gathering of articles I edited by a number of Abse's fellow poets, in honor of his sixtieth birthday.

The years I spent deaning were fulfilling and oftentimes exciting for they encompassed the period of social unrest through which the country passed, with protests against the Vietnam War and the draft manifesting themselves at Tulane as elsewhere. Our university center was occupied and I had a role in negotiating its recovery. On the day after the shootings at Kent State University, open fighting broke out at Tulane, nearly resulting in a catastrophe of possibly greater proportions than the tragedy at Kent State, a harrowing story in which I also played a part. It is too long to tell here though it is well worth the telling.

But if there were times fraught with danger, there were others with their lighter moments. I once had to rush over to a women's dorm to help restore order when it was undergoing a pantyraid and, rushing in, I was promptly felled by an ancient housemother who, vowing to let no males pass, whacked me over the head with an umbrella. When the streaking mania broke out, I was standing in front of Newcomb Hall one night, helping to preserve order when, suddenly, around the edge of the building came twelve Newcomb coeds, wearing only their shoes, running at top speed, their breasts careening wildly from side to side. As they passed me, they yelled, "Hi, Dean Cohen, take your clothes off and join us!" Needless to say,

I didn't, but it was nice to know how acceptable I was to the student body — or bodies.

After my Rosenberg came out, I gave up deaning. I wanted to write. I didn't get to. Within months of resuming a normal teaching schedule, we were confronted with the onset of Gloria's terminal illness. She held out courageously for four years until the spring of 1980. Watching her steady decline and being unable to reverse it was agonizing. We had been married 28 years when her death came, and the loss was devastating.

I've been a workaholic all my life, blessed with energy, and I knew my only salvation would be in throwing myself back into my work. As it turned out, a number of us had been negotiating with the Tulane administration, beginning in 1979, to establish a Jewish Studies Program. There were well over 2,000 Jewish students on campus, and the program was long overdue. It fell to me to establish and develop it. I could not have found any better therapy. Today, it is flourishing, averaging 15 majors a year, with double sections in three of our four Hebrew courses, many of our classes oversubscribed and attracting increased support from the New Orleans Jewish community and Tulane's Jewish alumni all over the country. We've brought in over 40 lecturers, including Elie Wiesel and Abba Eban. Several thousand Jewish books have been added to the university library, and we have created an ever-expanding archive for the preservation of Southern Jewish history.

To compensate for the time administering the program which I could have devoted to writing, I began to do a fortnightly Jewish literary column that came to appear regularly in American and Canadian Jewish newspapers. I've cut back on the column now in order to get my next book ready for the press, a series of in-depth interviews with the Israeli writers Yehuda Amichai, A.B. Yehoshua, T. Carmi, Aharon Appelfeld and Amos Oz, all recorded on tape when the Jewish Studies Program brought each of them to Tulane to talk about their work.

It's been a fulfilling life, and I've been a lucky guy. That's not the half of it. The half of it has been in finding someone to share these later years. After I started dating again, mutual friends introduced me to Ruth Samuels. She had been divorced for about a decade, had three grown children, and had earned a Ph.D. in anthropology, concentrating on black and Mayan cultures. For a time she had taught anthropology at predominantly black Dillard University in New Orleans. When retrenchment came to Dillard in the 1970s, she betook herself back to school and earned a law degree. Currently, she is the chief administrative attorney for the Louisiana Supreme Court.

Ruth had come out of a Brooklyn Jewish socialist milieu, her early training being at Cornell and Columbia. Our backgrounds were different to be sure, but we shared enough to make the attraction mutual. Her orientation, particularly to Mayan culture, was intriguing to me — I had always opted toward western Europe — and as we began to travel during vacations to visit remote Indian villages in Yucatan and Chiapas, going on to visit the magnificent ruins at Chichen Itza and Palenque and elsewhere in Mexico, a vastly different world was opened up for me. She quotes Yeats and Eliot and the other poets I teach with a natural ease. On top of that, she is a consummately accomplished editor. It took me a while to convince her that she should marry me, but convince her I did, and we were married in July 1987, surrounded by all our children and

Continued on page 16

The Gemara break

By RABBI SAMUEL SILVER

Some bankers take coffee breaks. Banker Zalman Segal takes an occasional Gemara break. Head of the New York branches of Bank



Leumi, Segal was interviewed by Gershon Jacobson, the editor of the *Algemeiner Journal* who found him genial and informative. The bank is the successor of the Jewish Colonial Trust founded by Theodor Herzl in 1903. Later it became the Anglo-Palestinian Bank which in 1954 was split into two. One half became the Bank of Israel, the official Israeli bank like the Bank of England and the Federal Reserve Bank of the U.S. The other half, Bank Leumi, became a commercial entity and has become extremely prosperous and beneficial not only to its Jewish depositors but to many non-Jews ones as well. Its resources amount to \$3 billion, 2 million. It helps finance housing and businesses in Israel. It has 1100 employees, and it has branches in Chicago, New York (19), Philadelphia, Miami, Los Angeles, Montreal, Toronto, Montevideo, Mexico, Brazil, Chile, Venezuela, Argentina and

Panama.

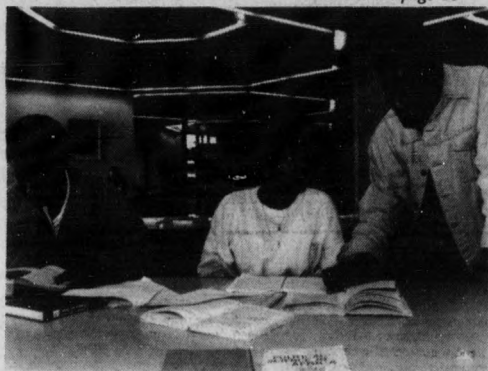
Segal said his bank would be helpful in glasnosted Europe and eventually would be of aid to Arab countries once peace with Israel is attained. Born in Romania, Segal came to Israel at the age of 10, served in the Israeli army, got a doctorate in economics at Hebrew U. and has been with Leumi since 1958; he became the CEO in New York in 1989.

Walesa no friend

Is Lech Walesa an anti-Semite? The *Algemeiner Journal's* M.I. Nirenberger has been persuaded to think so. Friends in Poland have told him that the Solidarity leader, who has been honored by Jewish organizations, has turned against the president of Poland and is eager to supplant him, riding to office on the charges that the Jews were responsible for Communism. Walesa has assailed a few Jews who are now in the government. The *Journal* writer has a dim view about the Jewishness of those Jews; most, he writes, are assimilated. But Walesa, called by some a "new Hitler," is determined to vilify them no matter how minimal their Jewishness.

At Wildacres

Want to enjoy Yiddish prose at its best ad Yiddish
Continued on page 16



3 ETHIOPIAN JEWISH STUDENTS — This trio is studying at the Hebrew University made possible by modest monthly grants from American sponsors who have adopted them through the Adopt-a-Student program of the North American Conference on Ethiopian Jewry (165 E. 56 St., New York 10022). The Ethiopians receive an allowance from the Israeli Student authority, but it isn't enough to cover basic needs.

August 1, 1990 Page National 12

Fiasco in West Bank Schools

By RABBI MAURICE DAVIS

In the New York Times of Sunday July 22, a sad and frightening article appeared. Throughout the West Bank Arab students,



following the curriculum of Jordan, must pass a standardized exam.

This year they made a sham out of it.

In some schools masked youths marched into the class rooms and ordered the teachers to write the test answers on the blackboards.

In other schools these hooded heroes handed out photocopied answers, and ordered the teachers not to interfere.

In still other schools, according to a Jerusalem Post reporter who witnessed the event, "pupils loitered near the examination hall as girls in the schoolyard copied test answers from photocopied sheets distributed by activists. Not a supervisor was to be seen."

The reporter continued, "Boys and girls stood in the halls, shouted, passed papers from one floor to another, and worked together on test answers using open books. Supervisors could be seen looking out from the classrooms, their backs to the pupils."

And with good reason.

The teachers were told that anyone who interfered would be denounced as a collaborator, and the teachers knew precisely what that meant. Since the start of intifada more than 200 Palestinians have been accused of being collaborators, and everyone of them has been murdered by other Palestinians.

In short, the schools had become the scene of riots, as the kids took over.

Schools had often been closed by Israeli authorities following outbreaks of violence, and no doubt some of the students were afraid they could not have passed the exams. Palestinian school authorities, however, insisted that the students did have time to make up

what they missed.

It was just easier, and more to their taste, to tear down the system.

It was also easier to blame, guess whom, for the fracas.

"We blame the Israelis!"

"They turned our children into cheaters!"

"It is because of the Israelis that our children don't remember how to behave."

Yes, they do. That is what the Intifada has accomplished.

They know precisely how to behave all right. They know how to stalk Israeli soldiers. They know how to stone them from on high. And how to run away. And how to hide behind women and little children. Or in school houses. And how to blame Israel if they get caught.

And they know how to use the press to blame the Israeli soldiers for trying to stop them.

They know how to behave all right.

Their behavior is crystal clear. It goes something like this. Anything they do is justified. And anyone who disagrees with them is evil.

Carr

Continued from page 5
pening on the streets of New York. When those bag ladies finally get to me, I feed them and wash them and put them up in the best place we've got. When did I ever put terror into anyone?"

"That's what he said," replied Al.

"Do you go to synagogue?" asked Jesus.

"I never really got on with the Orthodox. There was no Reform in my day."

"Actually I'm Conservative myself," Al told him.

"And these Jews for Jesus — do they go to synagogue?"

"They have their own places something like a synagogue, I guess," said Al.

"They're convinced that any Jew who doesn't believe in you will go right to hell when he dies. You have to be saved from sin, they say."

Jesus practically exploded. "And isn't it the worst sin in the world to put terror into people? Up here, we don't drive anyone away. A good bath and a meal to start with and then we sit down and see what's wrong and how we can put it right."

Israeli soldiers are the villains. Palestinian teachers are the villains. The Palestinian underground leaders who sent out pamphlets telling them to study are the villains.

Everybody is a villain except the kids who lie, stone, cheat, and kill. Everybody is a villain except the one who put bombs in theaters, in market places and on buses.

And always it is the Israelis who are to blame.

As Mahmud, a high school senior said, defending the total fiasco of the exams, "The Israelis closed our school so many times, we couldn't get ready for the exams. This was the only way."

Don't tell me they have forgotten how to behave. They know very well, and precisely how to do it.

And the papers of the world report it. And the nations of the world pretend to believe it.

It is a wonderful short hand. Easy to remember, and easy to recite. Whatever the reason, whatever the provocation, whatever the deed.

Blame Israel.

Judgment. That's all there is to my judgment."

"I guess someone should tell those missionaries these things," said Al.

Jesus pressed a button and looked into a modem screen. "Just now they have you on a respirator. You are technically brain dead." He pressed another button. "I'll alter that. You are needed down there to tell them the truth about me."

Al went pale. "No — you see, I can't do that. They'd take me for another Jew for Jesus if I went round talking about you. If I said I'd met you, they'd lock me up and give me over to the analyst. Don't send me back."

Jesus pressed the buttons again. "You are right. But the next Jew for Jesus who comes up here is going to get a piece of my mind. No more terror in my name. No more talk about hell. I'll get the truth through somehow if I have to go back to earth myself. Second coming."

"That's what they look forward to," said Al. "I could do with another beer."

"I could do with another myself," said Jesus.

Unique consideration for the aged

By SAMSON KRUPNICK

The many participants in the recently-held Second International Conference on Aging in Jewish Tradition found much encouragement in



the reports of experts and of the varied agencies directly involved in the diverse services rendered and received in dealing with aging and the aged. The clear emphasis was upon the Jewish tradition of high regard, honor and gratitude to the elderly rather than a feeling of tolerance for a sector of the population needing help and receiving it out of the generosity and munificence of the person or agency providing it.

It is the same approach as the performance of a mitzvah — Tzdukah, for example. Tzdukah is not "charity." Its root is "zedek" — justice — doing the right act, because that is what is right and just in the Jewish tradition. Minister for Religious Affairs Prof. Avner Shaki emphasized the proper perspective when he restated a basic principle: "We repay to the elderly but a small portion that is due them from their children, from their families and from the entire Jewish community." The Chief Rabbis of Israel, as well as those of Rehovot and Haifa, Rabbis Shapira, Eliyahu, Simcha Kook and Shear Yashuv Cohen, enlarged upon this theme, as the unique approach of the Jewish tradition in dealing with all the matters involving the aged.

In the course of the two-day conference, many phases of the problems were discussed in depth, including the delicate matter of adequate family and community financing of proper services, dealing with pain and discomfort of the elderly, the inherent right in Jewish tradition of a life of respect and dignity — and a right to death with dignity, the painful decision involved in the issue of "prolonging life versus postponing death"

and the entire responsibility of all involved — children, family and community in helping to make old age a blessing of the Almighty rather than a curse.

In the plenary sessions and in the four workshops these issues were discussed, and concrete examples of fruitful work in the various areas were presented. Emphasis was placed on the matter of volunteers, both for service to the elderly as well as the efficacy of such services rendered by the elderly for other elderly, the latter being a tremendous lift for those rendering the service as well as an inspi-

Yad Sarah will be adding many more volunteers as services continue to expand — including care for many new olim from the Soviet Union. The morning session at Shaare Zedek dealt with special medical problems involved with the aged, as described by Drs. Zonon-blick, Halevi, Steinberg and Fink — their effect on the aged and their families. Workshops discussed the issues of 1) Relations between generations 2) Jewish tradition in the approach to effective psychotherapy 3) The development of institutions for the elderly in the enlightened countries and in

A prime example is the work of that amazing organization called "Yad Sarah," providing medical equipment of all kinds — wheel chairs, beds, oxygen, etc. to any and all comers without charge throughout the country. Margalit Goldstein, director, described the many services rendered in addition to the vital medical equipment, including lecture groups and classes for the aged libraries, coffee shops and social gatherings on a regular basis in many communities in Israel.

ration for those receiving the help.

A prime example is the work of that amazing organization called "Yad Sarah," providing medical equipment of all kinds — wheel chairs, beds, oxygen, etc. to any and all comers without charge throughout the country. Margalit Goldstein, director, described the many services rendered in addition to the vital medical equipment, including lecture groups and classes for the aged, libraries, coffee shops and social gatherings on a regular basis in many communities in Israel.

Most rewarding about their manifold activities is that most of the work is done by volunteers. In all, but 20 employees receive pay, part-time or full time and 3,000 volunteers carry out all the services.

Israel and 4) Two films on various services to the aged.

At the concluding plenary session Prof. Jack Chabib, Director of the Brookdale Institute for the Aged, summarized the subject with some thought-provoking statistics. The birth rate of Jews worldwide is the lowest. The effect of the Holocaust is felt to this day in the decimation of our people. Our educational level is higher than that of other populations. These and other factors make for a continued slower birth rate and the concomitant aging of our people. And some 20% of Jews are over 65 and within a decade this figure may exceed 30%.

The exception is Israel wherein the trend is not nearly as drastic as elsewhere. However here as

Continued on page 16

Israel's new ambassador

Meet the new Israel Ambassador-designate to Washington. Zalman Shoval, 60, was born in Danzig into a middle class family with cultural and intellectual interests. They left for Tel Aviv in 1938, just ahead of the Nazis. After schooling, the young man served in the country's defense forces and then earned university degrees in economics and political science. He became one of the bright young men chosen by Moshe Sharett to undergo special training for the Foreign Service.

His career was certainly not hurt by his marrying into the family of the multi-millionaire, Moshe Mayer, and Shoval eventually became involved in the banking, finance and investment activities of the Mayer firms.

His first political affiliation was with the Labor Party, but he followed Moshe Dayan and Ben Gurion out of that party and became active in Rafi, which was the younger generation's revolt against the party hacks. When that party broke up, he did not return to Labor. In 1969 he supported Ben Gurion in the latter's attempt to launch his own new party, and made it into the Knesset under the BG banner. This political venture fizzled out. In 1977, when Moshe Dayan was Foreign Minister, he appointed Shoval a special advisor on American affairs, and then sent him to Washington where he was in charge of the embassy's information office.

His other political affiliation, with Yigal Hurwitz (Ometz Party), kept him in the arena. He also wrote intelligent, logical and coherent articles in the local press dealing with political and economic matters from a right of center, but not extremist point of view. He is now a Likud (Ometz) Knesset member.

Shoval is regarded as upright, pleasant affable. He is a good family man. How effective will he be in Washington? It all depends on whether Jerusalem will permit him to function. In the recent past, Israel's Prime Minister and Foreign Minister have preferred to deal with the American government directly, bypassing the ambassador. The new

Continued on page 16

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August 1, 1990 Page National 13



SOCIAL CALENDAR

By Jean Herschaft

Hadassah, the world's largest Jewish women's organization 385,000 members from 1,500 chapters, opened its 76th annual convention at New York's Hilton Hotel with more than 2,500 delegates from all points of the U.S. map and Canada. Its theme was "All Israel Responsible One For the Other."

Hadassah brought women's health issues to the attention of the American public. And to its delegates it brought mammography screening, which is a major tool in early detection of breast cancer. At the hotel, where special mammography equipment was set up, it was open to non-members as well and underscored the concern for all women.

On an even wider health scale, voluntary blood testing of convention delegates for bone-marrow donors took place. Hadassah women were deeply touched by the plight of student Allison Atlas who gained national attention as the search goes on for a bone-marrow donor," while she battled leukemia, Carmela C. Kalmanson, Hadassah president told me. In Israel, hundreds were bone marrow tested at Hadassah-Hebrew University Medical Center in connection with the Atlas battle.

The Cleveland, Ohio former school teacher did not stop at her organizational limits, but initiated a campaign to other Jewish groups calling on them for widespread participation in the bone marrow testing program.

In addition, there were programs headed by female physicians that touched on women's health concerns, including genetics for the younger members, osteoporosis for the older members and AIDS for general information. Also each delegate attending the sessions was presented with a colorful "Lifetime Passport to Feminine Health," discussing health issues that confront females.

Several health sessions for delegates were followed by personal meetings with physicians.

Two men were highlighted. Edgar Bronfman, chief of the World Jewish Congress, received the coveted Henrietta Szold Award at the banquet session from Ms. Kalmanson who saluted him for "single-handedly doing more to promote better understanding of Jewish issues in the Soviet Union than any other individual." A moving moment came when Carmela Raiz, the Soviet emigre who successfully struggled to get her husband a visa to Israel, was brought to the dais. "I recall when Mr. Bronfman, with a foot banded came to meet a large group of refuseniks, giving us hope. That was in Moscow..."

Bronfman delivered an unusually warm and sensitive acceptance of the Szold Award with reminiscences of the activities "to get the Jews out..." In the audience, in joy unparalleled, were Elan Steinberg and Israel Singer, the two top World Jewish Congress executives.

When Mike Burstyn, star of "The Rothschilds," entertained, he took time out to recall that his late dad, the great Yiddish actor Pesach Burstyn, had often brought home a bottle of schnapps that Samuel Bronfman, Edgar's dad and a fan of his, had made it a point to deliver to him after a performance. Burstyn's songs lifted Hadassah gals' wings to even greater heights as the banquet session edged to a close.

A past Hadassah president, Bernice S. Tannenbaum, at a major session discussed Hadassah International, created by the organization in 1983. Ten weeks ago she was in London at the 5th annual Congress of Hadassah International attended by over 100 delegates from some 13 countries, she related enthusiastically.

"They spoke in different tongues, French, Spanish, Hebrew, Portuguese and British English. Whatever the tongue," she reported, "they too seek the best for Hadassah and despite difference and distances, their problems are similar — they seek funds and members."

She pointed out the differences in the International operation: "... where each group functions in a particular political, social and/or economic milieu, which permits or impedes Hadassah's development in that country."

"When political shockwaves shake up our friends; when economic chaos and raging inflation beset our leaders; when signs of ugly anti-Semitism surface in their countries; when images of the intifada and negative media onslaughts against Israel obstruct their efforts; they call us and ask us

KOSHER RESTAURANTS

Hunan cuisine a different Chinese

By VIVIAN KRAMER FANCHER

Hunan New York, which is glatt kosher, is a welcome addition to the Manhattan dining scene. Judging by the crowd at a recent Sunday night dinner, kashrut observers in the Big Apple were eager for an upscale Chinese eatery, one with sleek mirrors, indirect lighting, white tablecloths and attractive place settings. People often go to Chinese restaurants when they want a modestly priced dinner, but Hunan New York, which is expensive, is a place to go for the pleasure of dining well. Despite the high tab — entrees range from \$14.25 to \$17.25 — the restaurant, which opened this year, is already quite popular.

Hunan food is one of the most refined among the many regional cuisines of China and has only been well-known in the metropolitan area for the last decade or so. The cooking of the northeastern part of the country, where the Hunan province is located, is distinctive in many ways. It is often more peppery, spicy, or sweet than what is served in the south, and the foods tend to contain more fat. The chefs marinate with wine and add lots of onions and scallions. The stir-fry method is not used as frequently as it is in Cantonese cooking. Hunan food is often steamed, deep fried, simmered, braised or grilled.

Lovers of Chinese food will welcome the change from chow mein, egg foo yung, and chop suey, which is really an American-Chinese dish that was invented on the west coast when someone thought of mixing leftovers. Most of the well-known dishes of this distinctive style of preparing food translate easily into kosher versions. Mu shu pork, which is found in all other Hunan restaurants, becomes moo soo beef, tender strips of beef served with shredded cabbage, bamboo shoots, and mushrooms tucked inside pancakes.

The most sublime dish in the entire repertoire of Chinese cooking — Peking duck — is available here. The bird is roasted by a very special method to drain off the fat, to render the skin parchment paper crisp and to leave the duck meat moist and is served with pancakes, scallions and a

tasty plum sauce. After some of the meat is sliced for the first course the remainder goes back to the kitchen and reappears in a second course, mixed with vegetables.

Other well-known entrees are General Tso's chicken, which is boneless chicken mixed with Chinese vegetables and a spicy sauce.

The hot dishes are indicated on the menu. However, everything is cooked to order so that you can ask for a less spicy version, if that is your preference. Orange flavored beef, lemon chicken and veal with scallions — veal is served seven ways here — are also interesting

choices. Another favorite is a whole crispy sea bass napped with a savory sauce and lots of chewy dried mushrooms, fresh peas, and bamboo shoots.

Hunan New York is a restaurant that you can revisit again and again and enjoy new dishes each time. The restaurant is located at 1049 2nd Avenue (between 55th and 56th St.) New York, New York 10022, tel. 888-2256-7. There are two branches in the nearby suburbs, Hunan Great Neck, 507 Middle Neck Road. Great Neck, N.Y. 11023 and Hunan Teaneck, 515 Cedar Lane, Teaneck, N.J.

Sermon of the week

I pledge \$50,000...anonymously" — Rabbi Jeffrey K. Salkin, Central Synagogue of Nassau County, Rockville Centre, Long Island.

Quotation of the week

As a religious person whose world-view is shaped by religious principles, I find it deeply painful when I hear others identify the religious community" as the leadership behind any campaign to strip gay and lesbian people of their basic human rights. I am here tonight because I want you to hear loud and clear that there is religious community support for this ordinance.

Back in 1977, the Reform Jewish movement, which represents the largest number of Jews in America, made a national resolution stating that "homosexual persons are entitled to equal protection under the law. We oppose discrimination against homosexuals in areas of opportunity, including employment and housing. We call upon our society to see that such protection is provided in actuality."

In Judaism, we say that all human beings are created b'tzelem elohim in the divine image. All else emanates from this principle. When we accord human beings their full dignity, we are showing respect for God. When we deny people their full dignity, we are blaspheming our God.

There is nothing more hateful about discrimination against another human being than the destruction it does to a person's own sense of self. After being told that you are loathsome, that you are immoral, that you don't deserve to live in this house or have that job, the worst part of all is that you begin to believe it.

I remember the first time I saw a Chasidic Jew — in full regalia: beard and sidelocks, black hat and black coat — in a gay lesbian synagogue. I went up to him in disbelief and commented on how brave he was to be inside a gay and lesbian synagogue. He leaned over to me and said, "Without this synagogue — pfsssst" — and he made a slitting motion across his wrist.

An ordinance prohibiting discrimination against gay and lesbian people can literally save lives. It tells the people of St. Paul that discrimination is not O.K. and it gives the gay and lesbian people of St. Paul a vehicle for protecting themselves against bigotry.

If we cannot print the words "sexual or affectional preference" into our human rights ordinance, our silence will be a strong statement in support of the homophobic status quo. Our silence will scream out that discrimination is just fine.

It is time to counter the silence — with words that articulate our commitment to fostering the human dignity of all the citizens of St. Paul. — Rabbi Stacy Offner, Shir Tikvah Congregation, St. Paul, in testimony before the St. Paul City Council studying an ordinance prohibiting discrimination on the basis of sexual orientation.

Continued on page 16

FROM THE DESK OF:

Biological clock... tick, tick, tick

By ARLENE PECK

Despite what the ads tell us, it's not easy being a six kitten today. Women have given up the thought of getting bruises from the



jewelry that men are flinging at their bodies. This is especially true if you're 30-thru and trying to raise a family as a single parent. Remember when the belief was that women had to have their last child by the time that they were 30?

Men, bless them, never have a biological clock with which to contend. They can sire children somewhere between their walker and the wheelchair. Personally, I've always believed that one should have children while still alive to have them take care of you. But, times have changed. The kids today never seem to leave.

Married with children is different than single and parenthood. Lustful nights under palm trees aren't as easy if you have to contend with making arrangements for baby sitters, Bambi and Little League schedules. By the time you're ready to go out, the only push-ups you might have the energy for is in your 24-hour bra.

Single and parenthood isn't always the result of divorce. It's not uncommon today for women to have a child because their biological clocks are ticking down. But, when quite often anything over three hours is called a commitment, people have a real fear of giving up their freedom. So, why burden yourself by marrying his father?

The ground rules between the sexes seem to be different. But, if I had my druthers, I'd prefer to meet and become involved with someone who's already had children. Especially after they've reached their late 30's or early 40's. People, as a whole, who have never committed to anyone else on an ongoing basis or who've never had children after their 30's, I believe, become weird. They seem to become

obsessed with their own body functions. "Oh! My G-D, I've got the frizzies, or a hangnail!" Minor incidents become major. They go through a puddle while it's raining and announce to you. "Oh-h-h, I know that I'm going to catch a cold during this bad weather." And, sure enough, they don't disappoint you or themselves. Three days later they're home nursing the flu.

Married or single with children, it's different. You learn how to share. A mother could be home dying with the flu. But, when three o'clock comes and there is no one else around to

one in the man's favor. Maybe it just seems that way as most of the men that I meet locally are gay, married or dead... And, sometimes all three.

For those that don't necessarily fit into that category, in Atlanta the figures are 70,960 women and 31,334 men who have children who are separated, divorced or widowed. I've always thought it's much more desirable to be a young widow, rather than a gay divorcee.

People are so much kinder to you. They want to fix you up. And, then there's all that insurance. Oh well.

As I said, It's not easy

Married or single with children, it's different. You learn how to share. A mother could be home dying with the flu. But, when three o'clock comes and there is no one else around to drive that carpool, she's on her way to pick up the kids from school. No matter if it's raining outside and her favorite soap opera is on the television, the kids come first. Same holds true at dinner if she only has enough chicken for four but there are five in the family. Ten to one, mom gets a vegetable dinner that night.

drive that carpool, she's on her way to pick up the kids from school. No matter if it's raining outside and her favorite soap opera is on the television, the kids come first. Same holds true at dinner if she only has enough chicken for four but there are five in the family. Ten to one, mom gets a vegetable dinner that night.

In other words, experience like that teach you to share. Something that a person who has never married or had children has usually never had to do.

Now, about those statistics? According to a 1990 Atlanta Consumer Market survey conducted by a Detroit research company there are 235,541 women and 107,354 men in the Atlanta Singles market. Funny, I had heard the statistics were two to

being a sex kitten. Especially if you've been cloistered in years of wedded boredom. After living years of a marriage from hell how do you learn the art of dating and how to flirt? Funny how it works though. Few men want to sit and listen to a woman lament her failed marriage. And, frankly, nor should he. Nobody likes to be around the walking wounded. But, women, sympathetic souls that we are will sit all night and be a sounding board to a man's tale of woe and alimony.

Figures have changed dramatically though. More than a million women a year are now giving birth in their 30's... even 40's. It's a major shift in the demographics of maternity that federal researchers into his

Continued on next page



TASTE OF TRADITION

By Mildred L. Covert and Sylvia P. Gerson

Sherbets to the rescue

Sherbet is always a welcome dessert throughout the year, but it is especially refreshing during the long, hot, humid summers. Sherbet is not only cooling and delicious but also lower in calories and has no fat that other frozen desserts often have. There's something special about sherbet because it is one of the tastiest and prettiest desserts to serve guests, no matter what the occasion.

Recently we read that the origin of sherbet can be traced to a popular Middle Eastern drink (Charbot) made of sweetened fruit juice and water. The popular version and the kind that we enjoy is a frozen mixture of sweetened fruit juice and water. However, one can add milk, egg white, and/or gelatin. There are many delicious fruit flavors for sherbet. Probably orange and lime are the favorites, but there are also raspberry, strawberry, pineapple and for the super sophisticates, there's "Champagne Sherbet."

The French call their sherbet "sorbet" but there is a distinct difference. Sorbet never, but never, contains milk and its consistency is often softer than sherbet. In kosher homes, sorbet is a welcome dessert after a large meat meal.

Now the "Jet Setters" who serve a multi-course dinner will serve a sorbet to cleanse the palate before the entree is served. This custom is usually part of the dinner in very expensive and elegant restaurants. Sorbet or sherbet, whatever you call it, is not only a refreshing palate cleanser or dessert, but it can also be an inviting addition to any meal. Serve it in crystal or clear glass bowls (even champagne glasses) and garnish your favorite sherbet attractively.

Be creative. Use fresh mint leaves for lime, or serve orange sherbet in orange shells. Strawberries, raspberries, even peppermint sticks will enhance the flavorful sherbet.

So let's start with the ever-popular orange sherbet.

Orange sherbet

- 1 1/2 cups sugar
- 1 envelope unflavored Kosher gelatin
- 3 3/4 cups orange juice
- 1 teaspoon finely shredded orange peel
- 1 cup milk
- few drops orange food coloring

In saucepan, mix sugar and gelatin; add juice. Cook and stir until sugar and gelatin dissolve. Remove from heat. Add orange peel, milk and food coloring (Mixture will look curdled). Put into a 9x9x2-inch baking pan. Cover and freeze 2 to 3 hours, or until almost firm.

Break frozen mixture into small chunks. Put into a chilled bowl. Beat with an electric mixer until smooth but not melted. Return to pan. Cover and freeze until firm. Makes 2 quarts, 16 to 20 servings.

Raspberry Sherbet

- 1 quart fresh raspberries
- 1 teaspoon Kosher gelatin
- 1 tablespoon cold water
- 1/2 cup water
- 1/2 cup pineapple juice
- 1 cup sugar
- 1 tablespoons lemon juice

Press through a sieve or ricer 1 quarter raspberries. Soak 1 teaspoon gelatin in 1 tablespoon cold water. Set aside. Then combine 1/2 cup water and 1/2 cup pineapple juice and 1 cup sugar. Stir over heat until sugar is dissolved. Boil 5 minutes more, covered and do not stir (this is to avoid crystallization). Add 2 tablespoons lemon juice and dissolved gelatin in the hot syrup. Put in freezer tray, cover with silver foil. Freeze 2 to 3 hours or until almost firm. Break frozen mixture into small chunks. Place into a chilled bowl. Beat with an electric mixer until smooth but not melted. Return to tray. Cover, freeze until firm. Makes about 4 servings.

Champagne Sherbet

- 1 1/4 cups sugar
- 1 cup water
- 1 1/2 cups champagne
- 3 tablespoons lemon juice
- Meringue

Continued on next page

August 1, 1990 Page National 15

Zimmerman

Continued from page 7
wouldn't be so quick to remove them," Rhoda giggled at the memory.

"It's the same with our spirituality," I said intensely. "We are thousands of years behind men in terms of liturgy and rituals written by and for women."

"I don't feel so strongly as you, but I guess I understand why you are concerned," Rhoda acknowledged slowly. "What's the solution?"

"Women have to educate themselves so they can participate in the process, in medicine and religion. And it will happen: women doctors in positions of authority aren't going to allow funding inequities to continue. Women researchers will be more motivated to find ways to salvage problem uteruses."

"And in Judaism?" Rhoda asked pointedly.

"I'm not so optimistic. At least in medicine, women now have equal access to information. Not true in traditional yeshivot that exclude women from study. Women get such a mixed

message from traditional Judaism. Our spirituality is supposedly greater than men's, as if that justifies our exclusion from religious practice."

The indifferent bus boy cleared our dessert dishes. "Mixed messages," Rhoda mused. "Is that like eating raspberry mousse with chocolate sauce and whipped cream after a low

Silver

Continued from page 12
music? Hurry down to Wildacres, N.C. where the Charlotte Jewish community is once again sponsoring addressed and concerts in mame

Sex shop strictures likely

JERUSALEM — A bill empowering local authorities to restrict sex shops to certain localities, curtail window displays and media advertising, and bar customers under a certain age, passed its first reading in the Knesset. The bill is an amendment to the Business Licensing Law.

calorie salad special?"

"At least we can choose such a menu. But spiritual feasts such as reading Torah in a group or praying as part of a minyan are denied us. Perhaps our perceived spirituality as greater than men's is the culprit. For men to compete with such alleged superiority, they must deny its expression. When in doubt, cut it out."

lashon. Being featured at the August 23 to 26 gatherings are: Chunch Kliger, professor of Yiddish at Mass. U.; Dr. Rachamiel Peltz, of Boston U.; Zalman Mlotek, impresario par excellence; and Shushana Run, vocalist. It'll cost you \$175. Write Baile Frannski, Charlotte Jewish Community Center, Box 13369, Charlotte 28226-0080, or telephone her at 704-366-5564. (I. Hamer in the Forward)

Southern

Continued from page 11
friends.

When we got married, I gave up the directorship of the Jewish Studies Program. Now, when I'm not teaching, I'm happily at home, in front of my word processor, increasing the English-speaking world's word-hoard, and looking after Beowulf, Ruth's immense Siberian Huskie, and our perverse alley-cat Juniper (or Jew-nipper — she bites), the three of us waiting impatiently for Ruth to come home from the office. The pace of my life is heady, steady, anything but petty, and oh, Shakespeare, how it keeps on galloping.

(Reprinted with permission of the author from *Judaica Book News*.)

Peck

Continued from prev. page
new trend say is a healthy one. Four times the number of women who became first-time mothers in 1970 are doing so today. Twenty-five percent vs. 16 percent in 1975 are giving birth today after thirty. Divorce is so prevalent today also that the chances that she'll be rais-

ing that child alone are pretty good. So, a lot more thought is given to that birth. Now, if these women who give more consideration to what kind of a freezer they are going to purchase than the individual who is going to sire their child could be worked out as easily.

Postmark Israel

Continued from page 13
ambassador's success will also depend on how the U.S. administration from its own point of view, reacts to Israel's firm policies.

It is not the messenger who presents them, that matters. It is not always realized that when Abba Eben was ambassador he may have delivered brilliant speeches, which made him the darling of American Jewry, but he was not always successful in selling policies which the Americans did not like. — C.A.

Social calendar

Continued from page 14
to understand and help them overcome their sense of impotence..."

She saluted the delegates for having accepted Hadassah responsibility because "battered but undaunted, they continue their efforts for our medical endeavors, for the development of Hadassah and for the up-building of Israel's image in the respective countries. They achieve results despite the great odds." Tannenbaum noted that Hadassah-Argentina was selected as the "premiere Jewish voluntary organization" in that entire country. Interestingly, at the banquet session, Kalmanson noted that Hadassah expects to open a branch now in Hungary, and credited the goodwill generated by Edgar Bronfman's efforts for Jews there as a primary reason.

Young singles were not neglected. In fact a special Vanguard singles reception was held in a separate ballroom at the Hilton for 25-45 year old singles. The music was mostly rock; the food Middle Eastern spice delight; the mood matchmaking. The names of those who attended, we learned, are gleaned from membership and advertisements in Jewish papers and journals. They were a fine crop of young people enjoying the evening and some even promising to peep into the later session which featured ambassadors from European countries in a discussion about Israel.

Marlene Edith Post and Barbara Tirschwell were national convention co-chairmen and Maureen Schulman local chairman. Rose Matzkin, a past president, presided at the opening session. Other past presidents in attendance were Ruth Popkin (JNF president) Frieda Lewis; Charlotte Jacobson.

Next year in Jerusalem, Hadassah's 77th Convention, was announced.

Gerson and Covert

Continued from prev. page

16 tablespoons champagne

Combine 1 1/4 cups sugar and 1 cup water. Stir over heat until sugar is dissolved. Boil 5 minutes longer, covered. Do not stir because this will avoid crystallization. Cool; then stir in 1 1/2 cups champagne and 3 tablespoons lemon juice. Transfer to a chilled bowl and freeze until almost set. Then fold in meringue. When ready to serve, pour 2 tablespoons champagne over each portion. Yields: 8 servings.

Meringue

2 egg whites

1/4 teaspoon cream of tartar

3 tablespoons sugar, or 4 tablespoons confectioners sugar

1/2 teaspoon vanilla

Whip 2 egg whites until frothy. Add 1/4 teaspoon cream of tartar. Continue to whip until whites stand in peaks. Beat in 1 tablespoon at a time of the 3 tablespoons of sugar or 4 tablespoons confectioners sugar. Do not overbeat. Beat in 1/2 teaspoon vanilla. Pile meringue on top of sherbet.

Kosher Klues: Most sherbets will keep in the freezer at 0 degrees F. for about a month. Just be sure to cover top with foil to reduce formation of ice crystals. To make pineapple sherbet, prepare as for orange sherbet except substitute 3-3/4 cups unsweetened pineapple juice for orange juice and yellow food color for orange food color.

Krupnick

Continued from page 13
well, the percentage of aged in the population is on the increase. He indicated similar trends among the new olim from Russia.

We must prepare for a comprehensive approach to the solution of problems related to the many phases of the aging process. Prof. Arnold Rosen, Conference Chairman and head of the Geriatric Department of Shaare Zedek, thanked the sponsors — The Ministry for Religious Affairs, Shaare Zedek and Young Israel, as

well as the many participants in this most fruitful conference. He noted that the unique Judaic approach to aging was actually part of the laws in Israel governing care and respect for the aged.

Our task is to utilize every one of the many excellent recommendations of the Conference in order to help make old age the blessing granted by the Almighty.

(Samson Krupnick may be reached at 22 Pisker, Jerusalem 92228, Israel)

MYSTERY PERSON

Do you know who's who?

The Mystery Person is a member of the Board of Trustees of New York University.

The Mystery Person was president of the Jewish Community Relations Council of a major American city.

The mystery person received the alumni achievement award from New York University.

The Mystery Person is a member of the board of the World Confederation of Jewish Community Centers.

The winner of the Post and Opinion Mystery Person will receive a two-month extension of their subscription. Responses must be made by mail. All correct guesses received prior to publication of the solution will win.

BOOK REVIEW SECTION

Not your usual Torah commentary

Reviewed By EDWARD SIMON

Studies in the Weekly Parashah by Yehuda Nachshoni Translated from the Hebrew by Shmuel Himelstein, Brooklyn, NY: Mesorah Publications, 1989. 280 pages, \$6.95 hardcover, \$13.95 paperback.

This is the third in the series of commentaries on the Torah by the contemporary Israeli scholar Rabbi Yehuda Nachshoni. This volume does not suffer in comparison to its distinguished predecessors. Unlike other commentaries which present a line by line, sometimes word by word, explanation of the text, the author examines three or four topics in detail for each parasha.

The commentary is based on classic and contemporary sources ranging from Rashi to Rambam to Samson Raphael Hirsch, but is far more than a simple compendium of comments and sources. Not only are they grouped in a coherent fashion as the topic is developed, but the author does not hesitate to interject his own views on the material and indicate which of several conflicting opinions are the most valid.

For example, the Torah gives a detailed valuation of the worth of men and women in the context of redeeming themselves after pledging their value to the Temple. This number varies with sex and the relative male/female values vary with age. Different commentators are at pains to explain the differences in a rational manner. Ibn Ezra, however, despairs of such calculations and says that they are "decrees of the King, because one cannot explain the differences in any other way." After detailing many other views, Rabbi Nachshoni suggests that Ibn Ezra is right. Everyone, however, does agree that it is rational that the value of a man drops more sharply at age 60 than does a woman. "People say that an old man in the house is a breach in the house, while an old woman is a treasure in the house." This is in striking agreement to the contemporary observation that wom-

en not only live longer than men, but tend to keep their health better as well.

In contemplating this topic, one must keep in mind that we are not dealing with the value of slaves in a market but a free man who out of gratitude or piety pledged his value (or that of his child) to the Temple. The values quoted are about twice that of a typical slave.

As can be seen from this arcane example, this is not a book of sermons relating the parasha of the week to contemporary concerns. Much less is it a book of pious platitudes. Rather, it is an in depth consideration of selected topics of the Torah for their own sake. Their study will give the reader an insight into the reasoning of chazal and increase his understanding and appreciation of the text in all of its subtlety.

Those interested in a companion to their own chumash to help them understand the simple meaning of the text or to aid in understanding particularly difficult passages, should look elsewhere. "The Living Torah" by Kaplan and the Rosenbaum and Silbermann edition of Chumash with Rashi are particularly recommended.

Shoah literature: their writers

Reviewed By SUZANNE POLIRER

Witness Through The Imagination: Jewish American Holocaust Literature By Lillian Kremer. Wayne State University Press: Detroit, 1989. 392 pages.

The way in which American writers have confronted the enormity of the Shoah in literature is the subject of S. Lillian Kremer's collection of essays. While survivors of the Shoah have their first-hand experiences, and while European and Israeli writers — even of fiction — have drawn on these experiences for their personal literary confrontation of the Shoah, American writers have had a problem: How do they bear witness to something that affects them deeply and daily? Kremer suggests that they "witness through the imagination."

In that way, people who were not there, and perhaps had not yet been born, could resist the Nazis and celebrate Jewish survival and regeneration."

Searching through the Holocaust vision of American writers from Malamud to Cohen, from Potok to Singer and Wallant, and others, Kremer offers a rather comprehensive analysis of style and portrayal. Some writers, like Bellow, offer themselves not specifically as "Jewish writers." Others, like Ozick, try to be just such. Each strives to look at and examine a different aspect of the Shoah: historical German Anti-Semitism and Nazism; survival strategies; survivors' syndrome; and theological implications of such evil, among others.

As "literature of hindsight," according to Kremer, the American writer must be a diligent student, erudite and discerning as s/he wades through the ever-growing amount of data and testimony. Armed with this, the writer can then proceed to examine something s/he did not experience. Kremer notes that Ozick particularly excels in this erudition among the writers being studied. She also singles out pre-Shoah immigrant I.B. Singer for haunting psychological portraits that give us the feeling that the story is set in the Concentration Camp, when, in fact, it is not. Good historians and sensitive disciples make a great American writer of Holocaust literature, according to Kremer.

This collection of essays presumes a wide reading of these authors' works. I must confess that I was not 100% in that category, while I think I am well-read in that genre. Happily, Kremer fills the occasional hole in my prior reading with informative sketches of the work under consideration. Far from being esoteric, these essays gave me great intellectual enjoyment of those works I was familiar with, while spurring me to the bookstore to pick up those that I had not yet read. In this, Kremer's book of essays was not only informative, but inspirational.

Israel's army as seen by American

Reviewed by SYBIL ZIMMERMAN

"A Purity of Arms" by Aaron Wolf, Doubleday, hardbound, \$19.95, 228 pp.

The newspapers are too often filled with accounts of incidents involving Israeli soldiers. The human side is left untold.

Many people fail to understand the significance of the army in Israeli society. In the States, when a person applies for a job, one's academic background is questioned. In Israel, it is his military service that is probed.

Here is the story of one American in the Israeli army, a first-hand narrative of his life experiences as they related to his decision to move to Israel and go into the army.

Aaron Wolf was born and raised in San Francisco. At the age of eight, his family went to Israel for a year. They returned in October 1973, a period that had a serious impact on the 13-year-old youngster. Wolf returned when he was 16. It was then he decided he would one day become an Israeli soldier.

After high school graduation, a shot at university and a year in the Merchant Marines, Wolf made his way back to Israel. He studied Hebrew, tried out university and life on a kibbutz.

Returning to the States, he finished his bachelor's degree and then made aliyah in January 1986. As a 26-year-old, Aaron Wolf entered basic training in the Israeli army. He gives us his experiences, almost in diary form, interspersed with letters to his parents and girlfriend. He writes about his training, the patrols, serving in southern Lebanon. His international brigade is a real ingathering of exiles.

From paratroop training, Wolf is assigned duty in Judea. He tells us what it is like to be target for a barrage of rocks, some from leather slings. He scorns the media and how they look for filming opportunities in Judea and Samaria.

After Aaron was discharged, he entered the University of Wisconsin

with his special woman to go to graduate school in September 1988.

This is a very personal story. It's an interesting story. It's a side of Israel and an American's experience not often read about.

A major criticism is the need for a glossary of Hebrew words, particularly army terms.

It's a fast-paced book for anyone desiring to gain insight into the Israeli army from an American's perspective.

U.S. a wonderful country for Jews

Reviewed By R. HUGH UHLMANN

The Streets are Paved with Gold, by Fran Weisenberg (Harbinger House). 129 pp., \$5.95.

This lovely book is aimed at the 10-to-12-year-old group detailing the adventures of a 14-year-old daughter of immigrants who are making their tentative way in the New World. Living as she does in the tenements of Brooklyn in the 1920's she yearns for new exciting friendships that will help her to develop intellectually and socially. She experiences her first crush, then her first love, but the realities of life are there, too. Her parents, refugees from the Russian pogroms, find genuine happiness in the simpler pleasures of life.

The importance of this book, of course, is the immigrant experience as seen and felt through Debbie's eyes capturing all the flavor of the Brooklyn melting pot.

Papa gets sick with consumption, a dread result of tenement living which occurred all too often in the inhabitants of the tenement ghetto. Debbie learns to cope with that as she does with a cousin who marries John O'Neil, a Christian! It must seem remarkable to this generation to have a family declare that girl dead and sit shiva for her.

The point of the book is a saying from her Mama. "But now all of a sudden, after all these years, I know where the golden America is." Her voice was high pitched and excited. She

Continued on next page
August T, 1990 Page National 17

BOOK REVIEW SECTION

U.S. a wonderful country for Jews

Continued from prev. page
faced me but her eyes were focused in the distance. "The gold is in the opportunity America gives everybody to get an education."

Mama works out a way for her two children to go off to college to help provide Debbie with a chance, too. It is refreshing to read what a wonderful country this is, what a haven of hope it was for those eager immigrants who truly believed "the streets were paved with gold." Just the whisper of the word America kept their hopes alive in the old country and they willingly made sacrifices so that we, their children, may lead the lives they made possible.

I remember in the late 1940's when we all worked so hard with the remnants of the concentration camp survivors and the other refugees. The mother of one of my best friends, the wife of a highly successful businessman, both immigrants from Russia in turn-of-the-century days, said to me somewhat bitterly, "Nobody helped us."

Forty years later that remark echoes in my ears and buoyed up by what I have seen of the immigrants and the refugees and the realization of what a marvelous country this is makes this a breath of welcomed fresh air.

Excursion through Soviet city's past

Reviewed By DR. FRANK ROSENTHAL

The Jews of St. Petersburg: Excursions Through a Noble Past, by Mikhail Beizer, edited with an introduction and maps by Martin Gilbert, the Jewish Publ. Society, Philadelphia, PA., 1989, 328 pp.

Will stones speak? Mikhail Beizer and Martin Gilbert would certainly answer this question in the affirmative. And this history of the Jews of St. Petersburg August 1, 1990 Page National 18

is their proof.

Beizer as a young man in Leningrad during the early 80's conducted six walking tours through the city, bringing back to life the rich Jewish world that once existed behind the silent facades of palaces, homes and public buildings. Martin Gilbert, biographer of Winston Churchill and historian of the Holocaust, after participating in these tours, arranged for Beizer to "forward" his materials to London; these descriptions and the accompanying research were translated by Michael Sherbourne and finally edited in book form by Gilbert.

Czarist anti-Jewish policy severely restricted Jewish settlement in the capital city, granting such permits only to merchants of the first class and some intellectuals. Nevertheless, some 50,000 Jews lived in St. Petersburg — about 2% of the population — by 1917.

On his six excursions covering different parts of the city, Beizer does not primarily present the history of a community but rather the history of the noteworthy men — only one woman is included — who lived and worked in these houses since the 1850's. Separate chapters describe the Petersburg sojourn of some outstanding people such as Simon Dubnow and Mark Chagall.

Mikhail Beizer, who left the USSR in 1987 for Israel, emphasizes that the prominent and rich individuals of the capital often gave financial and legal support to the oppressed Jews of the infamous Pale of Settlement, although all their shtadlanti could not alter the anti-Semitic policies of the government. As a whole this book is a readable and interesting study, truly an excursion through a noble past but not the critical history of a community.

World's solution for the homeless

Reviewed By ART ROSENBLUM

This is a book about a boy who cared and the campaign for the homeless that resulted from his persistence. It was written by Frank and Janet Ferrell and Edward

Wakin about five years ago but recently published in an updated paperback edition.

Eleven-year-old Trevor Ferrell and his campaign for the homeless has received enough publicity in the media that it is not important to tell the whole story in a review. Suffice to say, Trevor, who was a bright child but not very good at school, was so moved by TV news of homeless people in Philadelphia that he pressured his parents to do something about it. His dogged persistence on behalf of the needy eventually led his father to give up a good electronics business and immerse himself fully into caring for the city's neediest.

The family began working together, at first with nightly runs to center city to feed the homeless and bring them other essentials. They accepted donations and the assistance of other volunteers, and in time were given an old hotel as a shelter for homeless people and families.

TV and newspapers gave unsought publicity to the work and various people and organizations offered assistance. Trevor and his family are not Jewish and they did not seek special funding from Jewish groups. Nevertheless, of the religious organizations that regularly fund Trevor's work, 121 are Christian and 176 are Jewish. There are also many volunteers from various Jewish organizations working for the project. When the population is considered, it is clear that Jewish people give far more support to such work than is statistically expected.

The shelter that Trevor and his family established for the homeless is different in many ways from the bureaucratic systems run by local governments. Trevor's Place does far more to assure results for each individual resident. People are helped to set and achieve personal goals and given rooms rather than dormitories. Families are accommodated, and even marriages are possible, but casual sex is not permitted. Residents may remain as long as necessary to achieve goals. They share in the chores and the running of the shelter.

Though more follow-up needs doing, it seems that 80% of homeless entering Trevor's shelter leave as independent citizens able to live on their own. Trevor's

Place is becoming a model for work in other cities.

Presently Trevor's Place has room for 40 people including children, and will soon have room for forty more next door. This rehabilitative work seems to require about eight paid staff plus 4 1/2 people to do fundraising and administration. A few more staff will be required to run the shelter next door when that is opened.

The book, Trevor's Place will give you and excellent history and introduction to the project with a personal feeling for the lives of the people who started it, but it leaves certain basic questions unanswered. What, for instance, is the real cause of homelessness in this, the richest country in the world?

We gave Frank Ferrell a copy of our video, "Where's Utopia?" which describes successful cooperative enterprises and communities in America. We also loaned him a copy of "Lost Angeles," a film that verifies the longing of many homeless people for a truly cooperative society where they could live together in brotherhood and support one another in many ways. He viewed these films and will soon share them with his family and staff. Perhaps in the latter part of the summer they will also be seen by shelter residents who might provide us with valuable feedback for the work of starting permanent communities for the homeless across the America.

People, in any difficult situation such as the pioneers who began Jewish settlement in Israel, usually find that joining together in a cooperative lifestyle provides the support required to move forward and make the best of any situation. It may well be that our entire planet, faced as it is with so many crises, will have to move towards much more cooperative lifestyles. It may be communities of the homeless who will play a major role in helping this come about by demonstrating that cooperative systems can work for those whom competition has failed.

Because Trevor's Campaign is not a bureaucracy, but a group of real people working together in love for a cause they believe in, the possibilities for new developments are endless. The support we give goes far beyond charity and makes a tremendous difference to the

lives of people almost a quarter of whom were children without homes.

"Trevor's Place" is published in paper by Harper & Rowe. The price is \$7.95. However, you can better support the work by sending any donation of \$10 or more to Trevor's Campaign, 137 E. Spring Ave., Ardmore, PA 19003 and asking for a copy of the book along with news of latest developments. To speak personally with any of the staff you may call them at (215) 642-6452.

(Art Rosenblum is the director of the Aquarian Research Foundation of Philadelphia which is a tax exempt organization doing research on the future of the planet since 1969. He is also producer of the video, "Where's Utopia?" which shows how cooperative communities and systems of all kinds can solve many of the world's problems. One project of Aquarian Research is to find ways of establishing permanent cooperative communities for the homeless. He has lived in such communities 20 years and uses a 1958 Cessna for frequent visits and networking between various groups.)

Jews framed for the crucifixion

Reviewed By ISAAC MOZESON

The Court-martial of Jesus: A Defense of the Jews Against the Charge of Deicide. By Fricke, Weddig, Grove Weidenfeld, \$18.95, July, 1990

Unusually theological for a lawyer and a mass market publisher, this book dusts off the files of Western civilization's premier trial and execution to conclude that the Jews were framed for the Roman crime of crucifying Jesus of Nazareth.

While this interesting exercise in speculative history and law is clouded by the vagaries of myth and theology, German lawyer Weddig Fricke finds it "surprising... that lawyers have seldom concerned themselves with the [execution] of Jesus." The book so thoroughly challenges the historicity of the gospels, the apostles, and all the pertinent data about Jesus' birth, upbringing, ca-

Continued on next page

BOOK REVIEW SECTION

Jews framed for the crucifixion

Continued from prev. page
reer, trial and crucifixion, however, that it seems all the more fitting that theologians, not lawyers, should walk upon these waters.

Fricke nonetheless presents much evidence, citing texts and the written testimony of experts, to establish that the occupying Romans were chiefly responsible for arresting, trying and crucifying "Rabbi Jesus" for the dangerous political crime of being a messianic pretender — "King of the Jews" never taken to infer a spiritual throne.

To establish the motive for framing the Jews, Fricke argues that Paul's revisionary, Hellenistic Christianity dominated and sided with victorious Rome. The earlier, Hebraic element of the Christ cult was on the wane, and it was expedient to remain pro-Roman to gain converts among the pagans of the dominant world power. The anti-Roman Pharisee party, Jesus' own affiliation, was therefore made into the villain of the developing story.

Whether or not he is working from German and Christian guilt for six million recent crucifixions, lay readers can appreciate Fricke's masterful job of making sense out of this mythic mess.

Slim book delivers depth with clarity

Reviewed By RABBI
ELLIOT B. GERTEL

The Emergence of Jewish Theology in America. By Robert G. Goldy. *The Modern Jewish Experience series.* Bloomington and Indianapolis: The Indiana University Press, 1990. pp. iii + 149.

I have to admit that when I first saw *The Emergence of Jewish Theology in America* by Robert Goldy, my thought was: The story of post World War II Jewish theology compressed into such a slim volume? How is

that possible? But as I read though it I was deeply impressed with, and totally admiring of, this clear and concise synthesis of an enormous amount of material into a readable and even rousing book. This volume fills a need that has persisted for some time to tell the fascinating and intellectually significant and spiritually stirring saga of developments in Jewish religious thought in the late Forties and in the fifties and beyond.

To read this book is to come to know the personalities behind the names Herberg, Heschel, Fackenheim and Soloveitchik and others, to understand their struggles and to be taken aback by the resistance they met from more "established" schools of Jewish thought, religious or otherwise. Goldy quotes one writer who, in 1958, criticized any Jewish theological discussion as too "other worldly" and as too much in opposition to those "secular values" which made it possible for Jews to live a more secure and decent life and therefore as jeopardizing the "gains of the Jew in American society" and leading to "encouraging the forces of anti-Semitism." This laughable "critique" of Jewish theology went so far as to assume that if Jews eliminate discussion of God there would be no anti-Semitism.

In the text and in the copious footnotes, also rich in anecdotes and background, one learns of Will Herberg's dramatic turn from Communism to Judaism, and of his firing the first shots in the revolution against the old rationalism by calling for a "believing realism" instead of the false optimism of liberalism and the pabulum of "peace of mind." Goldy notes that Heschel provoked a lot of controversy with his stance against the rationalist tradition of American Jewish religious thought. Goldy describes Heschel's position eloquently: "He (Heschel) not only rejected the notion that reason can answer the questions posed by faith; he denied that reason had the capacity to ask the kind of questions to which faith is the answer."

Goldy notes that Orthodox Jewish thinkers were impressed with the new theology, and that Rabbi Joseph B. Soloveitchik became a proponent of it, even though some of its early thinkers were not concerned,

at least at first, with traditional observances. Whether in Goldy's text or footnotes, both eminently readable, one learns about controversies, issues, events, even summer retreats and debates that are in and of themselves notable. Goldy's use of interviews and letters, particularly of the correspondence of the late Rabbi Hershel Matt, of blessed memory, with Will Herberg, is particularly effective.

Goldy's book is different from any other book on Jewish theology. He has presented a popular, pithy and extremely informative volume for the scholar as well as for the average intelligent reader, whether a college student or a retiree, who can speedily gain familiarity with, and a true feel for, the issues in contemporary Jewish theology.

The concise treatment of the topics and personalities, particularly of the teachings of the thinkers covered, spurs on the readers and encourages them to feel that they can — and do — pick up the nuances of thought. It is rare nowadays that a university press publishes "academic" books that do what a university press should be doing — namely, presenting and clarifying and interpreting issues in a manner that informs and even inspires. A born teacher of philosophy and theology, Goldy, a Hillel Director and Visiting Assistant Professor of Philosophy at Miami University in Ohio, has written a book that college students and rabbis, as well as adult study groups and anyone interested in Jewish spirituality, can read with pride and understanding, and can make them feel part of a wonderful 45-year drama. He has done for Jewish theology what Will and Ariel Durant did for philosophy — namely, popularization with dignity and depth. I can picture young, would-be Jewish theologians heartened to become part of the saga Goldy relates because he has shown them that there is a venerable tradition in modern Jewish theology which, aside from its great intellectual achievements, offers spirituality and an important way to serve the Jewish People and their God.

Notice that I have been using the expression, "Jewish theology," and not "Jewish thought." This is because Goldy's discussion about the battle just to use the expression, "Jewish theology," made a deep impression on me. (Yet in *The Body of Faith*, Orthodox Jewish thinker Michael Wyschogrod argues against the term, "Jewish theology" in favor of "Jewish thought.") I was fascinated, as well, with Goldy's account of how some liberal Jewish thinkers who had felt threatened by Herberg and Heschel later found much of value in the thinking of these and other proponents of the "new theology." His choice of quotations is superb. He brought out better than anyone else the observational powers of Seymour Siegel, of blessed memory, with vintage citations from him. He also cites Richard Rubenstein's offbeat but profound observation on the harried nature of contemporary theology: "Today's theologian enjoys no calm. His ideas are likely to be formulated while he is waiting for a jet as in the few moments he can spend undisturbed in his study." This observation is not only well-taken but is effectively utilized by Goldy for significant descriptive purposes rather than as anecdotal diversion.

Particularly refreshing in *The Emergence of Jewish Theology in America* is Goldy's fair treatment of Modern Orthodox Judaism, and his pains to point out that many Orthodox rabbis, like Emanuel Rackman, do not agree with the positions of their rebbe, Joseph Soloveitchik, on interfaith dialogue and other matters. In fact, Goldy's critique of Soloveitchik is fine and fair. He presents the negatives in Soloveitchik's thought as well as the positives. His suggestion that Soloveitchik's proclamations may say one thing and his writings suggest another, probably because of pressure from the right-wing in Orthodoxy, will be controversial (though Rackman has suggested it), but will certainly ring true.

I found it most fascinating that Herberg was concerned at length with the importance of "paradox" in religious discourse. I recall that Heschel, too, was preoccupied with the term toward the end of his life, as well as in some of his earlier writings. I wonder whether Heschel's concern with paradox was the result of Herberg's pathfinding, or whether there was a spontaneous concern, perhaps

originating from some European school.

My criticisms of the book are small and minor. The spelling of names such as Arnold Wolf, David Novak and Jacob Kohn should have been more carefully checked. The index is not comprehensive enough, omitting as it does references to names in the text and in the footnotes. Also, and much more important, Goldy should have touched upon some thinkers who may not have been mainly known as theologians, but who have offered some fine theological essays or books, especially Jacob Neusner (whose observations are cited in the notes and in the bibliography), Frederick Plotkin, and Orthodox thinkers Shubert Spero, Norman Lamm, Melvin Granatstein, Norman Frimer and other brilliant founders of Tradition magazine. Also, Bernard Bamberger's small but significant theology of Judaism, *The Search for Jewish Theology*, should have been mentioned.

Yet Goldy's obvious respect for all serious Jewish thinkers, and his remarkable capacity to present their ideas clearly, is assurance enough that another excellent and readable book will follow.

Berit Milah in Reform

Reviewed By RABBI
ISRAEL ZOBERMAN

Berit Milah in the Reform Context. Edited by Lewis M. Barth. *Berit Milah Board of Reform Judaism.* 1990. 246 pp. \$30.00

A proud production of the Reform movement, the text was designed to serve as a guide to those preparing themselves to become certified Reform mohalim/ot. The first course for Jewish physicians, male and female, took place in 1974 at the Los Angeles school of the Hebrew Union College. It was attended by 16 physicians and one nurse, of whom seven were women.

The scholarly contributions to the textbook by a variety of Reform experts offer a fascinating panoramic view of the rich dimensions of a rite central to Judaism and not without a measure of controversy in our



— London Jewish Chronicle photo

TOP SHOW JUMPER — A sport in which very few, if any American Jewish women participate — show jumping — finds members of the British Jewish community competing successfully and Daniella Mattock, shown here with her bay gelding, Video Wizard, is one of the most outstanding. She has been riding since the age of six and now 14 years later has won 6000 in British pounds in competition, which qualifies her to compete in the British Show Jumping Association's top category.

So far this year she has won the Hickstead International Dubai Stakes for the second time, the Bucks Country Pro Am Stakes and the Brown International under 21 class. Her days are spent teaching a few hours a week and riding for six hours a day.

Israeli Little Leaguers hoping to fare better

JERUSALEM — Although there is only the smallest chance that the Israeli Little League baseball team will face the Saudi Arabia squad at the 14-nation European regional championship at the U.S. Ramstein airbase in West Germany, still the chance exists. The possibility is slim because the Saudi team, made up of children of American diplomats, has won the championship for the past four years. The winning team goes to the Little League World Series at Williamsport, Pa.

Last year the Israel team failed to win one game.

But this year the Israeli team has been practicing throughout the year and has held several intensive closed training camps at Kibbutz Gezer.

The team of 20 players was chosen from nearly 1000 youths who play baseball in Israel on a regular basis. Coach Jerry Glanz believes that pitching makes the difference, and seven of his players are pitchers.

Five Israeli Little League youngsters ages 9-14 are in Los Angeles this week participating in the non-competitive World Children's Baseball Fair.

Berit Milah in Reform

Continued from prev. page

Rabbi Sanford Ragins shares: "If, under new circumstances, we in the Reform Movement bring new life and imagination to aspects of our tradition which our founders ignored or devalued, we do so in fulfillment, not betrayal, of their

legacy. They first taught that Judaism is never static or fixed, but a dynamic and living tradition which must always be responsive to change. By training our own Reform mohalim/ot to serve Jewry, we preserve and extend the achievement of our predecessors."

August 1, 1990 Page National 20

Gilad Bloom sees best tennis ahead

By MARK HAYDEN

MEMPHIS — At age 23 and after a 7-5, 6-1 first-round win against Martin Laurendeau in the U.S. Indoor Tennis Championship here Tel Aviv-born Gilad Bloom says he expects even better tennis results to be in his not-to-distant future. Since joining the tour in 1983 he's seen a gradual improvement in his play each year, including last weekend's third-round finish in Washington D.C.'s Sovran Classic.

Bloom has indeed seen his fortunes rise in a game that's gone through a decades-long popularity spurt in Israel. He's seen his 1983 world ranking of 661 jump to 105 by the end of last season and jump further to his current No. 72 slot. Although tennis fits in as the third most popular sport behind soccer and basketball, the eight Israeli tennis centers are turning out the future Gilad Blooms, Amos Mansdorf and Shlomo Glicksteins.

"Thanks to some of our Davis Cup wins tennis has started to gain some recognition," Bloom said. The tennis centers, now 14 years old, are just the beginning of the tennis craze. "Many more people are playing in clubs and parks. A lot of parks are being built because of our good weather," Bloom said.

But as players everywhere know it's difficult adjusting from collegiate to professional tennis, once you make the decision to turn professional it's difficult to stay competitive unless you continue daily practice routines. So Bloom schedules his three main meals around his two three-hour practice sessions. "After that you don't have much energy left

for anything," he said. And so far all the struggles have paid off for the 150-pound lefty who started playing tennis at age nine.

Besides seeing that all important world ranking improve he's noticed a gradual improvement in his year to year play. "I started the year off well — in the top hundred. If I can stay there all year and if I can stabilize that or perhaps go even higher that'll be great. I can see an improvement mentally and physically in my play. You grow up, you're more confident and more responsible. You just look at things differently."

Bloom's optimistic also because he doesn't think he's played his best tennis yet. "Some players like (Boris) Becker and, perhaps, (Amos) Mansdorf to a cer-



Gilad Bloom

tain degree, become very good at a young age and have hit their peak." He reasons that he's got two or three years before his skills will reach their height.

Bloom describes himself as possessing all-around abilities on the court. "I can play the backcourt or I can come to the net and I'm pretty quick. I need to improve my second serve and concentration though."

One of the perks of being a tennis pro is traveling throughout the world and he has played on tennis courts from the Far East to South America, from Europe to Australia.

He added that tour conditions sometimes mean more to a player than a tournament with a larger purse. Bloom spurned a chance at competing in a \$450,000 Netherlands tournament. "I could've gone to Europe but I chose to come here. If the player feels good about a tournament, the player gets

a good reaction from the crowd and he's treated right by the officials, he'll remember the good times he had when he sits down to make up his schedule."

Davis Cup competition ranks first for him. "It's a thrill; the dream of every tennis player is to play for his country. I have a lot of fun doing it, but it's very stressful and so far I've been unlucky enough to play some tough players."

In his latest Davis Cup match he lost to Argentina's Alberto Mancini early this year.

He hasn't felt the brunt of anti-Semitism while on the tour. "Any prejudice they have is gone when the crowd is into the match. One may go to see this guy from Israel, but once he sees the match all the prejudices disappear. It's great to represent Israel in something normal. I've never had anyone come up to me and say anything," he said.

Spanish women trounce Israelis

ATLANTA — The Israeli team lost in the second round of the Federation Cup to Spain by 2-0 as Ilana Berger fell to Conchita Martinez by 6-3, 6-2, and Yael Segal lost her match to Arantxa Sanchez by 6-0, 6-0. In the doubles, Martinez-Sanchez

defeated Berger-Limor Zaltz 6-3, 6-4.

The Federation Cup is the female Davis Cup.

In the initial round Israel defeated Ireland 2-0. Berger downed Jennifer Thornton 6-2, 6-2 and Segal won easily over Leslie O'Halloran 6-1, 6-3.

Alcott has poor LPGA finish

BETHESDA, Md. — Amy Alcott's hopes of winning a tournament this year were dashed as she finished far

down the line in the LPGA championship here. She won \$3,900 with scores of 76, 70, 74, 74.